

The American Missionary



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The American Missionary

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June, 1926

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Editor

SAMUEL LANE LOOMIS, D.D.

Associate Editors

AUGUSTUS F. BEARD, D.D.

HERBERT W. GATES, D.D.

WILLIAM W. LEETE, D.D.

REV. HARRY R. MILES.

Contributing Editors

CHARLES E. BURTON, D.D., ERNEST M. HALLIDAY, D.D., GEORGE F. KENNGOTT, D.D., REV. HENRY S. LEIPER,
FREDERICK H. PAGE, D.D., MRS. JOHN J. PEARSALL, REV. HERBERT D. RUGG,
REV. WALTER SPOONER, MRS. FRANKLIN WARNER.

Business Manager

TRUMAN J. SPENCER

APRIL and May are the months when the forces of Congregationalism in most of the states assemble for their annual conferences. In every one of these major meetings unusual emphasis seems to have been placed upon the missionary work of the denomination. Our ablest, best-informed speakers have been drafted into service, they have been skillfully distributed among the states, prominent places upon the program have been given them, they have been heard with eager attention. Progress in plans for reorganization has naturally been much to the fore and the essential unity of the work has been stressed. The truth is that we Congregationalists are very fond and proud of our missionary enterprises and do not propose to let them languish.



A hearty welcome to our new ally, *The Potter's Wheel*, put forth by the Commission on Missions to meet the needs of those "who will not give much attention to denominational periodicals but will read brief, snappy presentations calculated to stimulate their interest and loyalty." The first issue, which has just appeared, is as breezy, readable and informing as one could ask. We wish for it a great subscription list—a wide influence—a large success. We hope that our readers will not only subscribe for it themselves but will do everything in their power to promote its circulation.



A warm welcome, also, to the accomplished editor of this little sheet, the Reverend Henry Strong Huntington, formerly of the editorial staff of the *Christian Work*, who comes to reenforce us as associate secretary of the Commission on Missions for this and other editorial work. Mr. Huntington is a man admirably equipped both by experience and ability for this important position.

We take off our hats and make our prettiest bow to *The Missionary Herald*. We count it no small success to win the approval of that prince of publications which is one of the very finest as well as the oldest of all American magazines. We shall do our best to deserve all that it so kindly says of us.



Our readers will miss Dr. Frederick L. Fagley's helpful and stimulating articles upon evangelism, Christian nurture and kindred subjects, which for several years have been among the most attractive features of this magazine. We shall agree, however, that his present position as Secretary of the Commission on Missions, leader and organizer of promotional work for our entire missionary system, is one of even greater opportunity and importance than that of Secretary of the National Council's Commission on Evangelism. The energy, the intelligence, the resourcefulness and the spirit of devotion that Dr. Fagley has brought to his new work assure us that under his fine leadership we shall see, as indeed we are already beginning to see, an era of profounder interest and ampler support for the superb missionary enterprises of Congregationalism.

Although Dr. Fagley protests that he is far too busy to write for us at present, we confidently hope for frequent future contributions from his pen. Meanwhile, the interests of Evangelism have not been forgotten. Dr. Burton's recent series of notable chapters upon "Jesus' Way With Men" has commanded wide attention. Next month we print an important article by the distinguished financial expert, Mr. Roger Babson, upon "The Church's Greatest Asset—Its Young People." Other writers of distinction will follow these in the discussion of similar themes.

The Day of Promise

IN the last month of the last year of the eighteenth century Heinrich Heine, the Jew, was born on German soil. For the last twenty-five years of his life he was practically a Frenchman. The sensuousness and skepticism of later years cannot be at all detected in his early poems. The one among them all most often quoted begins with the words, "*Du bist wie eine Blume.*" It likens the child to a flower delicate and beautiful, and as the poet gazes on it sadness strikes him to the heart, for he thinks of the days that are coming. An overwhelming impulse seizes him and he lays his hand upon the child's head and prays that God will keep the child as pure and beautiful as he is today.

All the world has felt that pang and breathed that prayer. It is as appropriate in the mouth of the average man as in that of the watchful mother. To that note the church has more and more keyed her efforts, and to make that thought more dominant many of the churches have set apart the second Sunday of June, enriched it with songs and flowers and special exercises, and called it Children's Day. With nature spreading wide her carpet of green and orchards passing from blossoms into embryo fruitage, she looks into the face of her youth and tries to appraise the harvest of moral health and spiritual increase.

The old saying, "as the twig is bent the tree is inclined," is less axiomatic today than it used to be. The winds of varied teachings to which the modern youth is exposed permit no child to grow up undisturbed. The days of wider travel and of unrestrained companionship are grafting in many side-shoots upon the original stock, and passions too quickly given free rein are turning out products that are twisted, scorched and dwarfed. There is no household however tended that can predict a certain future for its offspring.

The only power that God has given to any man by which to touch the character of his child or of his neighbor is that which is transmitted through precept, prayer and practice. The essential teachings of the Scripture and also the methods by which they are communicated are better understood than ever by the church. The children in our best graded Sunday Schools are for the most part taught the right thing at the right time. It may, however, be questioned whether prayer and practice are doing their work as carefully. The atmosphere under which the truth is spoken is quite as potent as the truth itself. We still believe that a good teacher is worth more than a learned one.

"I only read books that have pictures in them," said a little girl who had been placed beside me in a railroad train while her mother sat nearby. The remark was called out by the fact that I had been reading and the child had noticed that the book which was lying in my lap had no pictures in it. I asked her why she read only books with pictures in them and she, being less than six years old, replied, "Because the pictures tell me what the words mean." The habits and the practices of fathers and mothers and of all Christian people constitute the pictures by which alone the growing world can know the truth. What old folks are doing or not doing today troubles us quite as much as what children are doing.

What we are saying concerns the influence of the church upon her own children. But her work is not done until she brings these same influences to bear upon all the youth of our age. Children's Day is a day of glad experiences and happy memories in a multitude of churches, but it crowds upon our hearts the question of what shall be done with tens of thousands of children in our land who never heard of a church or a Sunday School.

We have through our Sunday School Extension Society been pushing ever into regions that are new and such regions are open to us far beyond the means provided for reaching them. In the state that produced Abraham Lincoln, the Sunday School Council of Religious Education informs us of eight hundred and twenty-one thousand children and youth normally Protestant who receive absolutely no formal or systematic religious instruction. We do not dare to state the numbers in the many other states. Our denomination must depend much upon the offerings on Children's Day to reach those children. On that day our hearts will bound at the sight of happy children crowding the aisles of our churches and our lips will chime with theirs in singing songs we learned when young as they. But in that hour let us not forget those to whom a scene like that is not even yet a dream.

New increase is waiting only on new effort. Italy has for centuries grown upon her mountain sides the grapevine and the fig tree, but now under economic pressure she, to the surprise of all, is gathering from between the stones the sheaves of wheat. Our God is God of all the lands and in the realm of spirit all days are days of promise. He, then, who sows the seed in faith rejoices already with him who gathers in the harvest, thirty, sixty and a hundred fold.—W. W. L.

God's Language

THE words that came to David Livingstone on that perilous night beside the Zambezi were originally spoken to men who lived and died two thousand years before his time. Yet Livingstone had no shadow of a doubt that they were for him. Although he had known them by heart since early childhood, although he had repeated them over and over again ten thousand times in the course of his long wanderings, they came to him that evening as from the very mouth of the Lord—fresh, vivid, vital.

He took out his Bible from its tin, ant-proof case, turned to the much-thumbed page and, by the flickering light, read once more the familiar verses: "All power is given unto me . . . Go ye therefore, and teach all nations . . . and lo, I am with you always." "It is," he exclaimed, "the word of a gentleman of the strictest, most sacred honor. Why sneak away in the dark for fear of this savage chief? Nay, verily, I will do nothing of the kind. Tonight I shall make my usual observations for latitude and longitude and tomorrow, at my leisure, I shall cross the river and proceed on my journey."

This fine, old missionary story is unique not because of anything unusual in the Master's way of addressing a disciple, but because of the disciple's unusual response. The truth is that the divine spirit is constantly communicating with men precisely as he did with Livingstone, by bringing to their minds significant words from the Holy Writ. Who has not known such an experience? We are like travelers who have come to take our train at some great railway station. Outside lie the tracks, a bewildering maze, with long lines of coaches and panting engines. Before us appears a huge signboard bearing the painted names of many places. Suddenly one of those dim names stands out from the others, glowing from an inner light and beside it appears a number. It is the name of our destination and we are thus reliably informed that our train is ready and are told just where to find it.

God has a similar way of selecting from among the many passages of Scripture that we carry in memory, here one verse, there another, as the needs of the hour demand, and of illuminating that verse so that it stands out from the rest and becomes a light unto our feet and a lamp unto our path. Thus it is that God talks with men today. He has, no doubt, many other ways, but this is a favorite way with him. For, being a real Father,

God is fond of talking with his sons and daughters. It is often said that he listens when we speak, that he is never deaf even to the briefest, swiftest whisper of prayer that goes up from a sincere heart. It is just as true that he is never dumb, but is ready to speak whenever we are willing to listen. All the dumbness, all the deafness are on our side. But God often has difficulty in making himself heard. We men are so used to the sound of human voices, words that reach the soul through the avenues of sense, that we are slow to perceive his silent and immediate approach. The inner ear, through long disuse, is dull. It is not attuned to the still small voice. When he begins to speak we scarcely know it. We are inattentive, we listen rarely.

Now the words of the Bible—or rather those of its many memorable passages—have this wonderful quality: that they are both spiritual and material at once. We read and pronounce them, write, print and quote them like other words, while, at the same time, they are so saturated with religion, so freighted with spiritual meaning and emotion that they form an easy pathway between the spirit of God and the spirit of man. So human are they, so closely adapted to human conditions and needs, that we instinctively employ them when we pray, and at the same time so divine that they supply terms in which God can convey to us his own messages of truth and grace.

It is, therefore, of the greatest possible importance to the modern disciple that he should know his Bible and know it by heart. The man who can bring to his personal life problems a mind well stored with holy words and phrases in which he may always speak to God and always hear from God—that man has a vast advantage over the spiritual illiterate. Herein lies a fundamental principle for religious education. The first thing, the best thing to be done for the children and young people of our Bible schools, is to make them acquainted with the great language of God. While their minds are plastic and their memories retentive they should come to know by heart many memorable passages from the psalms, the prophets, the epistles and the gospels of the Son of God. Far better than anything that can be taught about the Bible is the Bible itself—better even than the doctrines, the interpretations, the spiritual lessons that may be drawn from its pages are the sacred words themselves—priceless opportunities to converse with God laid up in mind and memory against the day of need.—S. L. L.

An Educational Missionary

By Professor CHARLES S. HARTWELL.

Professor Hartwell has been serving for thirty years as a teacher in one of the great high schools of Brooklyn. In the course of that long period he has had close and even intimate relations with tens of thousands of Jewish boys and girls by whom he has each year, for a long while, been voted the most popular teacher of the school. These young people, though they compose a large and increasing proportion of our city population, are little known by most of us, especially on the spiritual side. Believing that it would interest our readers to see them through the eyes of this veteran schoolmaster, we have asked Professor Hartwell to tell us about his pupils in this frank and informal way.

Professor Hartwell is an active member of the Tompkins Avenue Congregational Church. He has been president of the Brooklyn Congregational Club, has held important positions in the educational world and is a frequent contributor to the metropolitan newspapers.—EDITOR

SOCRATES, Plato and Aristotle were each forty years old when they began to teach. I sometimes think better results would be achieved in our public schools if many teachers had general knowledge of the world and of human nature before beginning to mold our youth in education and character.

It was my privilege and honor to be the son of a missionary. I have often said I would rather be the son of a missionary than the son of a millionaire.

Professor William S. Tyler, in his "History of Amherst College," speaking of the great revival of 1846, said: "Rev. Charles Hartwell was the first convert of that revival." Professor Tyler writes: "I remember distinctly just where he stood and how he appeared, when he said: 'My friends, the Spirit of God has been striving with me for many days. I have resisted his strivings. I have resolved and sought to banish my convictions, but I cannot succeed. I feel myself to be a sinner and guilty and unworthy. I want your prayers that I may be brought to Christ.' In an instant the place became a Bochim. 'Let us pray,' said the president. All bent upon their knees and all hearts were as one in the pleadings that went up before the mercy seat. A day or two only passed before this young man came out into the light of a new life and began an earnest work for Christ, which he continued throughout his college course, and has now been prosecuting for many years as a missionary to China."

In 1852 my father and mother sailed for one hundred and sixty-four days to reach China and with only three brief visits to America, aggregating four years, they lived and are both buried in the Foochow, my mother dying in 1883, and my father in 1905, the sixth in seniority of over twenty-six hundred missionaries in the Celestial empire. No honors came to my father in America, but his memory is still revered by the Chinese who knew him, both as a preacher and as a teacher.

It was my desire to be, like my father, a mis-

sionary in China. But that was not to be. In three years spent in the government service at Foochow, during President Arthur's administration, I caught some of my father's spirit and have since tried to apply it in the educational field in Brooklyn, New York, where, until my recent retirement, for age, I have been a high school teacher of English for over thirty years. Nearly all of my pupils in this metropolis have been Hebrews from Russia, Poland and other European nations, and a large percentage of them have been from homes where one or both parents were born on the other side of the Atlantic and often spoke no English.

From 1912 through 1914, or for three years, I gathered statistics of the earnings of pupils in the school with which I was connected—one of the smaller high schools, with only three thousand to thirty-five hundred pupils—and found that, in summer vacation and after-school hours, the boys earned \$46,135.16 and the girls earned \$17,583.92 to help themselves while getting an education.

Some of the tasks by which this sum of over \$60,000 was earned by pupils between thirteen and eighteen years of age, in three years, were what many call "blind alley" jobs, such as working as errand boy, newsboy, route boy, barber, electrician, vegetable dealer, reporter, shoe salesman, candy peddler, teacher, stock clerk, collector, addresser of envelopes, piano teacher, knitting hand-made caps, timekeeper, waiter or waitress, wrapper, candy maker, beadmater. Others worked as paster of pocketbooks, comb setter, mat maker, stone setter, shipping clerk, spreader, ironworker, dial maker, milliner, fruit peddler, traveling cantor, accountant at auction, violin teacher, night salesman, cigar bander, baker's helper. Others acted as proof-reader, drug clerk, cashier, blocker in electrotyping, cigar clerk, setting up pins in bowling alleys, bobbin boy, cigarette sealer, secretary, willower, gold leafer in lithographing, nurseryman, shut boy, binder of glass in the chandelier trade, swimming instructor, musician at weddings, tool boy, hallboy, molding presses, silk winder, piano player in moving pic-

ture theatres, usher, packing collars in laundry, handkerchief folder, collector on carousel, illustrator and designer, supplying bait on beach, sign painters, chauffeur, florist helper and common laborer.

These "blind alley" jobs have their place and a large place in the training of youth for a life of real usefulness.

A common criticism of Jewish youth is that they are aggressive. At times this characteristic is disagreeable to the instructor, but the mature teacher realizes that this is an element of power, if turned in the right channels. I have found these pupils, as a class, docile and teachable, appreciative of sympathetic interest and responsive to every kindly act. Their parents have come from countries in which injustice often prevails and bitterness and suspicion sometimes are slow in disappearing.

Nearly all the Jews are opposed to capital punishment and many are inclined to Socialism. At heart many are philosophical anarchists and distrust government. I have been astonished at times to see how firmly the belief that graft exists everywhere has taken hold, even of youth. An element of doubt is ingrained in the nature of those who do not find conditions in our cities far different from those in eastern Europe. These inherited prejudices make the pupils fond of discussing such questions as the limitation of Supreme Court Justiceship to ten years, abolition of injunctions, the initiative, referendum and recall, the liberation of the Filipinos, Irish, Riffs, Egyptians and Hindus.

I have sometimes spoken thus to a class of seniors: "There are about seventy nations in the world. Now, which would be better? To reduce these nations to about fifteen or to divide them up into, say, three hundred?" Fully three-fourths of the hands will go up in favor of reducing the number of nations. "Then," I would say to them, "how does it happen that your sympathies are with every faction anywhere struggling to get free from governmental control?"

Or I might say to them, "Suppose Long Island, because it is an island, should insist on separating from New York state and setting up as a sovereign state itself. Would it succeed?" Then I would show them that the nearness of Ireland to Great Britain has a relation to her aspirations for absolute independence. It is most interesting to watch the intelligence of the average Jewish youth in discussing all sorts of live topics.

One day I asked a section to write a paragraph on the probable consequences if every person of eighteen years and over should have ten thousand dollars, no more and no less. One lad wrote that his equalization would never do, because a news-

boy who had ten thousand dollars would not sell papers and Thomas Edison, with no more than ten thousand dollars, could not bring out his inventions.

The keenness of intellect and the diligence of the Jews are giving them high places on the eligible lists for teaching positions, and this makes it extremely important that this body of our fellow citizens should gain the right perspective in regard to American ideals and institutions. Teachers with vision have both a duty and a privilege in proper guidance of those who will be teachers of our children.

Sometimes there does seem to be a metallic ring in the character of the foreign-born youth, but I do not see how the Jew is very different from any other section of the body politic. He deserves to succeed, for he has more diligence, more determination, and in many cases higher mental ability. To my mind, these pupils are more convincing than persuasive. They love to argue rather than to induce or charm by the gentler graces. I have never seen, however, sweeter dispositions or more modest demeanor than shines out in many of the girls.

A short time ago I sent postal cards to several representative pupils, calling attention to the fact that Major Vivian Gilbert would speak on Friday evening in the Tompkins Avenue Congregational Church on "The Romance of the Last Crusade," and would tell of General Allenby's capture of Jerusalem. I supposed this would interest them exceedingly. Three came, walking a long distance as it was Sabbath eve, but two declined, giving religious reasons. One lad ended his long letter with these words: "Thank you again and again, but the lecture falls on a Friday night and I am a true Jew!" I have a profound respect for any boy or girl who lives up to his or her convictions. On Jewish holidays, especially the Day of Atonement, only a very few pupils attend this school. My own personal feelings toward these pupils may be gathered from my "Farewell," as given in the School Monthly.

"Pupils of the Eastern District High School, the time has come for me to say good-bye. This means God be with you, and I say it with all my heart. You have been good to me and I thank you for letting me come closer to your lives in my teaching. I love to think that, whatever our religion, we all believe in a Messiah. Whether we feel he has come or will come, he means something to us all.

"Let me repeat a few of my favorite sayings. The order of importance is heart, health, head. Better deserve and not receive than receive and not



deserve. Goodness is God's favorite greatness. Excellence, not superiority, is our true aim. The greatest room in the world is the room for improvement. Weigh your words.

"I have tried to teach you how to express yourselves by tongue and pen. I expect something of your abilities along these lines for service to the public in the future. But I want you to know that I am still more anxious about the development of your characters. The word character is derived from a Greek word which means to engrave. Character is engraved upon you by resistance of temptation as well as by performance of duty. When I think of the heroism of parents who sacrifice much that you may secure an education even better than their own, I feel like asking you to reward your parents by caring for them in their old age. Do not accept the modern philosophy of shifting sacred personal obligations on the state. Beware of the insidious teachings of communism, the basis of which is envy, and then follows hatred of those seemingly more fortunate than ourselves. Earn your own living by honest work, spend less than you earn, and save to help your parents and yourselves when you can no longer labor.

"The Principal's motto, 'Do each day's work each day', is a good one for you to follow. What the world wants is men and women who can be depended upon to do their work without being watched. Be that kind. A pupil of mediocre ability will find a place in the world, if he is trustworthy and is really willing to work. Please remember my last words to you. They are these: Some time we must, each of us, stand before God."

During these years of teaching, I have been convinced that stress should be laid on improvement over one's own record in scholarship rather than superiority over other pupils in different conditions of life. I emphasized this idea at one period by giving prizes of five dollars each to pupils who made the greatest improvement in two successive semesters over their previous average standing. Many educators have endorsed this form of distinction. President Eliot, of Harvard, however, dissented. He wrote me that the business of education is to select leaders. In my judgment, that is more true

of the college, but in the high school our task in the great cities is to keep pupils from becoming discouraged and indifferent. Some have made most remarkable improvement over their own records and regard this as a fact to be made prominent.

Aside from efforts to exert a helpful influence over pupils as they come before the teacher in class recitation by skillful choice of topics for essays or discussions, topics which bear upon life as it exists and must exist, I have tried to apply my father's spirit in various reforms and advanced steps in the educational system. One important reform was what is called the introduction throughout the system of promotion by subject. It will astonish some readers, to know that twenty years ago a pupil in many schools in New York City was obliged to take the entire work of the semester over if he or she had failed in two of the four or five subjects studied. This resulted in enormous waste and injustice. By direct appeals and discussion in the daily press this abuse has been banished and pupils repeat only those subjects in which they fail.

Again, during this period the junior high school has become as common as the senior high school, which means that pupils in the seventh and eighth years of public school education have been permitted to pursue differentiated subjects before the period of compulsory education ends. Our complicated social system requires for success more than the three R's of the conventional elementary courses of the past. These changes, liberating youth at a critical age so they may glimpse the wonders of higher education and be attracted to stay longer in school, learn more, and be better prepared for useful service, do not come about except by an exercise of the missionary spirit working through earnest men and women who seek more than their own individual advancement.

Teaching affords many opportunities for the exercise of the true missionary spirit. Is this not also true in artistic, social and financial relationships? In fact, in all the lines of human endeavor, good men and women may claim the all-power and the presence all the days of our Lord and Saviour in their efforts, in all the walks of life, to teach all things commanded to all the nations of the world.



In the twentieth century there will be an extraordinary nation. That nation will be great and it will be free. She will be illustrious, rich, intelligent, pacific, cordial to the rest of humanity. She will find it difficult to see any difference between an army general and a butcher. A battle between Italians and Germans, between British and

Russians, between Prussians and French, will be as absurd as a battle between the Picards and the Burgundians.

This country will not be called France; it will be called Europe. It will be called Europe in the twentieth century and later still more transfigured, will be called Humanity.—VICTOR HUGO.

Facing Our Opportunity in Religious Education

By W. KNIGHTON BLOOM, D.D.

OUR task is a missionary one. It takes in the homeland. Its influence counts altogether, all the time, for all America and all the world. It is pioneer work, calling for strength, influence, earnestness, patience and vision. It means devotion to one purpose—Christian doing wherever it is needed.

Hence, there is the recognition of a real job, the heart of which is expressed in the words of the Master: "As my Father hath sent me, even so send I you."

Gladly giving credit to all that has gone before, that which confronts us is a movement of today and tomorrow. We face not only the years, but their mission. The forces that made

a Scrooby, a Mayflower and a Plymouth are those that are winning today and they will count for the tomorrow. Efficiency, energy, enthusiasm, vital things in our extension activities, must never fail us. The Cross is still at the front. The sacrificial life is yet a factor in missionary enterprise. Thinking God's thoughts after him, we are privileged to travel in the footsteps of the Eternal.

The problems of the world are solved between the ages of twelve and twenty. We should turn our share of life's forces on these years, for eighty-five per cent of those who enter the ways of the Christian life come from these ranks. Large emphasis must therefore be placed on reaching our boys and girls.

We are assured that our Church School membership is growing at the rate of nearly one million a year. And yet, according to our leading statistician, there are still more than twenty millions of children and young people in the United States without definite religious training. The same authority says that "with limited time, little money, meager equipment, inadequate program and

leadership largely untrained, Protestant Sunday Schools lose seven out of every ten boys and girls, and yet give the churches eighty-five per cent of their membership increase. What would they do if given a real chance?"

Statistics are interesting when they are challenging.

When, therefore, we face the fact that seventy per cent of the children and youth of the homeland under twenty-two do not attend any school of religion, we reach the conclusion that we must meet with adequate service the opportunities that confront us. Our range of privilege is enlarged with the growing years. A worth-while task



BRINGING JOY TO THE CHILDREN

faces us. Dealing with essentials emphasizes a real call. The part the church must take, if the days ahead shall be the great days they ought to be, spells duty.

To deal with such conditions we must catch the contagion of doing things. We must believe in ourselves. We need what has been characterized as "Uproarious thinking." For to introduce boys and girls to a growing world and fit them for intelligent and effective cooperation with it is a difficult and expensive task.

Numerical growth is not our first concern. Better precedes bigger. We need also to be more ministrative as well as administrative. So large a proportion of our children leave the public school early in life. Only twenty-three per cent reach high school. Only two per cent enter college. They cannot know much; cannot be much; cannot get very far in life unless they get the care and instruction of a real Church School life.

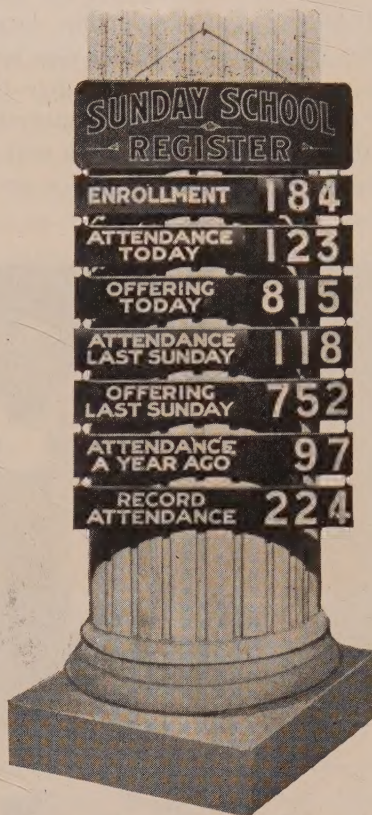
There is, however, a definite call for numerical standards. Expansion is a necessary part of the program. Missionary enterprise depends upon

outreach. There should be a vigorous and intelligent campaign to reach every unchurched community. This calls for the getting together for common service; the union of forces for the common good. Moreover, home missionary outlook and consecration make possible foreign missionary purpose and passion.

Our record of Church School growth is encouraging, but it does not meet the needs of today. Large extension is everywhere called for and we need to get into action in a more effective way touching our entire youth program. We can do it when heart-touch and money-touch meet in action and we get ready to build our lives into mighty, eternal helpfulness. In Scotland there is a great rock where the descendants of a certain clan gather each year and pledge anew their allegiance. Many years ago their fathers were called upon to defend the right, and, as one day they went forth to battle, they cried, "Shoulders together!" De-

feat came only when the last brave clansman fell crying, "Shoulders together!" And now, every year, the men of today gather around the historic spot and, facing the new and larger day, shout out the old battle cry, "Shoulders together! Shoulders together!"

Why not something parallel in the life of the church today? If we would bend our energies to the task we face, magnifying the spiritual ideal; exalting the standards of the Kingdom as outlined by the Master; there would result in a large way the grace of giving and the blessedness of doing. Our religion can lead to a greater height of service. It can mean something real. "Religion," said Donald Hankey to men who were facing all that the far-flung battle line meant, "is betting your life that there is a God." Are we ready to do the thing in daily life that we talk about? Does our religion stand for something definite? Are we willing to put our very lives to the test? The definite vision, that is what leads us on.



AN AVERAGE SUNDAY'S RECORD

Southern California

By REV. GEORGE F. KENNGOTT, PH.D.

It gives us great pleasure to introduce Dr. Kenngott, Superintendent of the Southern California Conference, whose skill and energy in leading the Congregational forces of that great region have given him a nation-wide distinction. Our readers will be glad to learn that Dr. Kenngott has consented to become a regular contributing editor and that we may promise them frequent articles from his pen. Dr. Kenngott's next article is to appear in our October issue and will present more particularly the Oriental work of Southern California.—EDITOR.

TWENTY years ago or more Harvard University introduced into its Law School the "case system," deriving principles from specific cases. Froebel's kindergarten with its dictum, "The child's mind ripens and expands to abstract truth only by and through the concrete," revolutionized college and university courses. The church may well learn the lesson from kindergarten and college of the value of the "case system" as over against the space system in evangelism and religious education; of concreteness and practicality as over against abstractions and theorizings; of the individual and personal as over against the mechanical and general. With such a motive and purpose herewith follow reports of recent practical

experiences of the Conference Superintendent in a field of complex human problems and opportunities.

Armenians in Mexico

On a recent trip to San Diego I fell in with Rev. M. M. Aijian, lately minister to the Turkish Armenians in Pasadena. "Quo vadis?" said I. "To Tia Juana," said he. "To Tia Juana? Surely not to gamble or drink? What can an Armenian minister be doing in Tia Juana?" "I am going to comfort and preach the gospel to a hundred Armenians, men, women and children, in Tia Juana, Mexico (just across the border from San Diego), because the United States will not admit them." According to the recent immigration law, limiting the quota of immigrants from any foreign country to

two per cent of that country's nationals in the United States in 1890—except for the countries of North and South America—only one hundred Armenians may be admitted annually, though fifty thousand clamor for admission. Unable to enter directly, thousands have gone to Mexico, believing that after establishing residence and gaining Mexican citizenship in two years they may then enter the United States; because Mexicans, however illiterate and unskilled, may enter practically at will. This, too, has been forbidden, and so they come as near as they can to the towns and cities along the Mexican border, in order to see their American friends occasionally, who support them mostly in idleness in Mexico, for there they can find little work to do.

The present immigration law, which marks an advance over previous ones, works a great hardship not only upon the Armenians, but even more upon the Chinese and Japanese. It is mechanical, not personal. It operates under the space system rather than on the case system. The test should be personal, not racial; and it should be administered abroad when application is made rather than here when the immigrant is landed. That law was not only unworthy of us in our dealings with the high-spirited Orientals, discriminating especially against the Japanese and Chinese because of their race, but it was poor international politics, for a law generally operative would have admitted only one hundred Chinese and one hundred and forty-six Japanese.

I spent Easter Sunday morning in the Japanese Union Church, Los Angeles, in about the finest Protestant

church building in America for Japanese, which presents an inspiring case of organic union between the Congregationalists and Presbyterians. The

property cost over one hundred thousand dollars, toward which the Congregationalists have contributed twenty-five thousand dollars through the

American Missionary Association, the Congregational Church Building Society and the Southern California Congregational Conference; and the Presbyterians twenty-five thousand dollars through their Board of Church Erection and the Los Angeles Presbytery. It is in the very heart of the Japanese population, "Little Tokio," numbering fifteen thousand, of whom five thousand are native-born American citizens. The church numbers three hundred members, as the resultant of the merger in 1918 of three churches, two Congregational and one Presbyterian. Nowhere have I seen such a congregation of babies,

little children, young men and maidens, as confronted me Easter Sunday morning. In the service of an hour and a half several groups of children and youths sang sweet Easter songs; three ministers preached sermons, the junior pastor, Rev. K. Ogawa, and our Extension Secretary, Rev. Paul B. Waterhouse, in Japanese, and the Conference Superintendent in English; and the senior pastor, Rev. G. Tanaka, received sixteen new members into the church and baptized a dozen babies. It was a great, unique service, the like of which can hardly be duplicated in America.

The Mexicans in Pomona Valley

Recently we have added to our force of missionaries among the Mexicans the Rev. Cedric E. Crawford, for several years American Board missionary in Mazatlan. The Denominational Superintendents' Coun-

cil, functioning as the Comity Committee for the state Church Federation, allocated to our Conference responsibility for the evangelization and Amer-



REV. GEORGE F. KENNGOTT, Ph.D.



A SUNDAY SCHOOL IN POMONA VALLEY

icanization of the Mexicans in Pomona Valley, numbering about seven thousand. There are fully as many more in the care of other denominations.

While we have one hundred members at Chino and Pomona, we have one hundred and eighty members in the Sunday Schools and preach-

In this territory, for which the Congregationalists are responsible, there are probably about one thousand four hundred Mexican school children, al-



TWO CLASSES FROM THE POMONA SCHOOL

though accurate information as to number, age, sex and so forth is not to be had.*

The missionary work among the Mexicans must be personal and of a pastoral nature.

Here are concrete

ing stations and community centers at Pomona, Ontario, Chino, Claremont, Puente, Mentone and East Highlands. Our force consists of Revs. C. C. Haworth, Cedric E. Crawford and Ignacio Lopez, Mrs. Artea and several Pomona College students of Spanish extraction. The entire budget is only about six thousand dollars, altogether inadequate, and yet representing about one-fifth of our total expenditure for home missionary work within our borders.

illustrations of the kind of service rendered by our missionary, Mr. Haworth:

Love Unlocked the Door

"A woman in Pomona was very sick, but the family could not understand the directions of the doctor. It was suggested that she call Mariquita, our church missionary, to interpret for her, but she answered, 'I will not have that Protestant in the house.' Her sufferings became so intense, however,

* Here are some estimated figures:

I. Mexicans in California.

- a. In 1920 the total number of Mexicans in California was 126,086, of which number 78,635 were urban and 47,451 rural; 86,610 were foreign born and 39,476 native.

In 1926 the total Mexican population of California is estimated at 315,000, as follows:
231,524 foreign born, 83,476 native.

- b. 119,736 female, 195,262 male; total, 315,000.

- c. Children native born:

In 1920 the Census gives 39,476 native born Mexicans.

Born 1920-25 (estimate)	44,000	
	83,476	Total native born 1926.

II. Mexicans in Southern California.

- a. In 1920 the U. S. Census gives 67,608 foreign born.
Estimate native born 32,000

99,608 total in 1920.

Authorities agree in giving Los Angeles a Mexican population of 30,000 in 1920.

At present (quoting W. T. Gilliland, "Methodism and the Mexicans," in *California Christian Advocate*, February 18, 1926), there are 250,000 in Southern California, and 75,000 in Los Angeles.

- b. Sexes in 1926:

Male— 33,390 native born (estimated)
121,814 foreign born

155,204 total male Mexicans

Female— 33,390 native born
61,406 foreign born

94,796 total female Mexicans

that about two o'clock in the morning she consented to have her called and allowed 'that Protestant' to come into her home. Since then she has attended the services in the little church several times and has expressed herself as well pleased with them. Love and kindness, real and practical, opened the locked doors of ignorance and prejudice."

He Was Convinced but Lacked Courage

"The missionary was out in a small camp with his picture machine. A man about fifty years of age, with his eighteen-year-old wife, were among the first to enter. He began to talk with the missionary and said, after a time: 'I believe your religion is better than ours. It is truer, simpler and more genuine. You have it in your heart, while ours is just on the lips. If they have taught me that an image on paper can perform a miracle, I am not to blame for that, even though I know that it is a lie. No, thank you, that book will do me no good. (He was offered a Testament.) I cannot read. I have Don Porfirio to thank for that. He did not give us schools.' The pathos of it is that although he recognized error and saw truth at a distance, he did not have the courage, or initia-

schools, physically fit, mentally alert, spiritually discerning, they knock in vain at the doors of Christian America in order that they may be with their families who have come hither before them. On the other hand, the Mexicans, largely illiterate and unskilled, fairly swarm across the invisible border, having received little or no education in Mexico, and indifferent or hateful toward the Roman Catholic church and its priesthood. From Tia Juana and Mexicali the Mexicans move freely back and forth across the border, but the Armenians "shall not pass." While the East closes its doors to the cheap labor of Europe, especially southeastern Europe and Asia, Southern California's doors are forced wide open to the peon laborers of Mexico.

The Essential Unity of Home and Foreign Work

This situation presents us with serious responsibilities as well as great opportunities. Evangelization and education of the Mexicans in Mexico, especially on the west coast, whence many of the Mexicans migrate to Southern California, and where the American Board missions and schools are now located, and their evangelization in Southern California are one, and should be closely correlated. The American Board and the Women's

Boards, together with the Southern California Congregational Conference, may make common cause for the Christian education of Mexicans wherever they may be found on territory allocated to our denomination, as one united enterprise, as the women's societies have long had their pledged work in behalf of the schools at Guadalajara,



tive, to strike out on new paths in quest of truth."

An Unfortunate Discrimination

Note the striking contrast between the Armenians' and Mexicans. The former, tormented, robbed, beaten by the Turks, turned to America as a land of refuge and hope, and though millions of money and thousand of men have been devoted to the salvation of the Armenians we will not admit them to America. Christians for centuries, trained in our mission



YOUNG AMERICANS OF MEXICAN BLOOD

Mazatlan and Hermosillo. In Southern California, as a Conference representing its one hundred and twenty-five cooperating churches, with nearly

twenty-six thousand members, there is immediate opportunity for the use of the "project method" for foreign missions in Mexico. American capitalists and corporations have exploited Mexico, not always for the good of the Mexicans. Chambers of Commerce and individual concerns send their agents from Southern California to the west coast of Mexico, the railroad will soon run directly from Los Angeles to Mexico City, and it is high time that Christians and the Protestant churches of

Southern California, especially the Congregationalists, with primary responsibility for missionary and educational enterprises in the rapidly developing west coast of Mexico, should be as enterprising and self-sacrificing as big business is, at least in its initial steps. The invisible Mason and Dixon's Line has disappeared in the United States, and in the evangelization and education of the Mexicans the invisible line between home and foreign missions should likewise disappear.

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Color Blindness

By HENRY SMITH LEIPER.

ONE day when I was crossing the ferry at 125th Street, New York, I had in my automobile two little Chinese ladies. To the curious gaze of the passengers on that ferry boat they were just two little "Chinks," conspicuous by reason of their bobbed hair and thoroughly modern attire. A day or two prior to that experience on the ferry boat I was walking along the street with a tall, handsome Negro, upon whom the passersby looked with some curiosity because of his giant frame, but to the most of them he was just a "nigger." That same week there appeared at Columbia University a little man whom I have had the honor to see at work in different parts of the world. He is partly blind in one eye; he is small; he is non-Nordic; he is Japanese. To the crowd in the subway as he went up to Columbia he was just another "Jap."

A President's Daughter

But if one looks on these four individuals more closely, he finds that in the case of the two little Chinese women we have representatives of the tremendously influential student group of that huge Eastern land, one of them the daughter of a former president, the other the daughter of a high official in the northern part of Manchuria. The former president's daughter is preparing herself to go back to her own province and found a great woman's university; her father's millions will make this financially possible. She went to Europe last summer in company with Doctor and Mrs. John Dewey to study a number of well known educational institutions of the European type. It is altogether probable that no individual on the ferry boat the other afternoon is destined to make so large a contribution to the progress of the human family as this little Chinese lady; yet for all that, her color and her race make it impossible for some very intelligent people to estimate her at her worth or even to think of her as one hundred per cent human.

A Distinguished Author and Public Speaker

The tall Negro gentleman who was walking on the street with me is not "just a nigger," but a man of wide education who has traveled up and down the world. He has written in a fascinating way of his life and contact with other people. A leader of his own race, he is likewise a recognized participant of the larger enterprise of a great denomination. He is a gifted speaker, and a magnetic leader, and any man who looks upon him with eyes only for his color is sure to be sadly misguided in his estimate of the true place he holds in the building of America tomorrow.

An Eminent Statesman

That little half-blind Japanese who was lecturing at Columbia University is the author of some of the best selling books in the Japanese language. He is the son of a noble family, a graduate of several Japanese and American universities, an editor, social reformer, political and labor leader, and at one time he was released from prison when the authorities looked in amazement at a petition presented by his fellow citizens in Kobe and signed by four thousand of them in their own blood. With an income of sixteen to twenty thousand per year, this man lives in the slums and divides practically every yen for the welfare of his neighbors, the laboring people. Kagawa is—and is not—"just a Jap"—he is one of the inspired and inspiring leaders of the human race. His name will be known in future generations as one who helped to attack the problems of an imperfect industrial and social order from the point of view of Jesus' way of life. His significance for America is less only than his significance for his own country.

I suppose the "color blindness" which makes it impossible for some people to view a man or woman like any one of these in his or her true relationship to the building of a better social order is due to persistence in seeing men and women of

other races as they may have been in other generations, and as many of them are in our own time, i.e., in a backward, undeveloped condition. One is reminded of the story of the colored mule driver who was asked by an onlooker whether he was ever kicked by his mule. His reply was, "No." When he noted the surprise with which this reply was received, he added, "But lots of times de mule kicks de place where I has just been." We all put our finger, figuratively speaking, on the place where the Negro, the Chinese and the Japanese "has just been," but perhaps he is not there any longer!

Artists of Colored Blood

The consciousness of color and color prejudice which constitutes the blindness, the incorrect vision, of which I have been speaking, is sometimes most easily overcome when one contemplates the achievements of great minds of other races through the lens of objectivity. For example, I recall having taken a friend of mine out through the winding alleyways of Peking, through the teeming market places to the quiet and beauty of the park around the Temple of Heaven. When we stood at last before the magnificent altar of heaven, and looked up upon the glistening roof of that architectural gem, he turned to me and said, "I will never think about the Chinese as laundrymen and cooks after this. The mind that could conceive, the hand that could execute a work of art like this has some superb quality which from now on I shall recognize for what it is."

One might take as another illustration the marvels which were revealed to the world with the opening by Lord Carnarvon and Howard Carter of the tomb of Tut-ank-ahmen. Little did the average reader of the *New York Times* Sunday Supplement realize that he was looking upon the work of Negroes when he gazed with amazement and admiration upon the intricate and beautiful specimens of a dozen lost arts. Who can think of the contrast which existed at the time of Tut-ank-ahmen between his people and the ancestors of the present white race without realizing the ups and downs of human history, and learning a new reticence for sweeping comparisons on the basis of color? For two thousand five hundred years after Tut-ank-ahmen the Scotch were cannibals.

Hayes for the Hall of Fame

Or again, it has well been said that one song by Roland Hayes makes the whole world kin. When a Southern Negro can win his way by the sweet music of his voice into the audience chambers of the kings of Europe, and into the finest concert halls of a dozen nations, he sets at naught for all time the conclusions of the color-blind man or

woman who persists in thinking with Mr. Calhoun that the Negro is less than human. *Vanity Fair* recently nominated Hayes for the Hall of Fame with these words: "Because he has been acclaimed throughout Europe and America as a great concert tenor; because he brings to his recitals not only a lyric voice of great flexibility and beauty, but also a scholarly understanding of music and a gracious and compelling interpretation; because he puts to shame the average vocal artist by a positive mastery of the five languages in which he sings; because his singing of the Negro spirituals has in it a quality of revelation; because he is just making his second concert tour of America preparatory to his fifth European tour."

It is even so with the art of H. O. Tanner. He who stands in the Luxemburg and views with critical eye the products of Tanner's hand and brain knows that he is looking upon the immutable evidence of the highest human artistic ability. A new revelation of personality shines through the colors and shadows of the "Walk to Emmaus." The fact that it is the work of a black man only goes to emphasize the fundamental unity of the human family in things aesthetic as well as spiritual.

No Color Line in Art

Indeed, it might here be stated in parenthesis that when one reaches the higher levels of achievement—the rarified atmosphere, if you will, of the mountain top experiences—it holds true that all the racial and color lines are gone. It is true in literature, in music, in art and in the spiritual realm. One has but to think of Confucius, of Moh Di, of Gautama Buddha, or Rabindranath Tagore, or Paul Laurence Dunbar and scores of other artists and seers of non-white races to realize the essential truth of this.

It ought to be manifest that we cannot afford to be color-blind if we are to share in the great engineering problems of human progress. It becomes increasingly necessary to recognize the imperative mosaic qualities of the social structure of the future even in America. We talk about America as a white country; and so it is—predominantly. But would you call a dress white if one-tenth of it were black, and that tenth distributed more or less after the fashion of dotted swiss? That, to use a crude simile, is how white America is. Then, too, there are red and yellow and brown lines which enhance the complexity of the design. It is a mosaic! It is that on the score of color and, furthermore, the people of Moses contribute a part of the whiteness which is in some ways distinct from the Gentile white inherited from northern Europe.

One who becomes conscious that America is ac-

tually over one-tenth colored—we have more Negroes in America than there are people in Canada—is perhaps prepared to appreciate more readily the fact that the human family as a whole is more than two-thirds colored, so that any world structure produced by modern human engineering will be of necessity composed of white and colored elements in the proportions of one to two. The distribution and intermingling of these racial elements is increasingly complex as the years go by and the stress and strain set up, particularly since the European War, call for remedial measures, as well as for certain radical kinds of reconstruction. To be specific, the non-white races cannot be expected indefinitely to submit uncomplainingly to the political and economic domination of nine-tenths of the earth's surface by that third of the human family which happens to be white.

Each Race Makes Its Own Contribution

Not only is the distribution of the races a fact to be considered by those who plan for the great structures of future social and economic life, but there is a distribution of talents which must likewise be recognized. The talents of the races vary. Some are rich in one thing and some in another. The patience, the humor, the musical genius of the Negro; the calm poise, the reasonableness, the amazing endurance of the Chinese; the self-control, the contemplative nature, the possibilities of self-abnegation of the Indian; the energy, resourcefulness and organizing ability of the white man; the marvelous artistic sense, the genius for simplicity, the capacity for adaptation of the Japanese, all of

these must be taken into consideration by the engineer who deals in human relations and builds a unit which has for its component parts the various races of the world.

Our re-education in the meaning and influence of color and racial differences is advancing through the effective work of great race laboratories—Hawaii is one, the densely populated area of every great American city is another. The Southland *in toto* is yet another. In these laboratories various theories are being worked out and results are being achieved from which builders of the future will be able to determine which theories most nearly fit the facts.

There are many who do not know what is happening in these laboratories. With windows shut upon every race that is different from their own, these unfortunate people are to all intents and purposes color-blind. Unless one can see the world through the mind of many races, it is indeed a much impoverished world. Overcoming this difficulty is most essential, and at the same time most difficult because, like the man whose physical vision is affected by color blindness, these people do not know that they are color-blind and will not believe the evidence of other people's senses. The engineer who wouldn't believe that a red signal was red would find out his mistake when his engine piled up on an open switch. Color-blind leaders of the color-blind can pile our civilization up on an open switch, and they will do it unless enabled by those with more correct vision to read the signal lamps on the line of human progress.



Race Prejudice

By MARYNINA KELLOGG

Your skin is black; mine is, and,
always has been, white;
You're of the darkness; I, for-
sooth, am of the light,
You are the luckless, I, the lucky
wight!

My forbears fought in skins of
furry, slaughtered beasts;
Yours, in their own black, shin-
ing skins, made jungle
feasts;
More lately you from heathen-
dom released!

Therefore my Nordic blood
flows proudly, swift and
free;



What fellowship have I with
you, or you with me?
Brothers in Christ? Ah! That
could never be!

Achievement?—art, and poetry,
music? Yes, I know;
But after all, remember you
are black; and so
I claim the right to thrust you
down below!

Oh, blind and foolish test of
race or creed or birth!
God made of one blood all the
nations of the earth;
Shame not his work, but grant
to each his worth.

From the Mines to the Ministry

A Pioneer Missionary From Coast to Coast

By HARRY R. MILES.

OVER eight hundred families receive grants from the Boards of Ministerial Relief, and each one of them makes a personal appeal as one becomes acquainted with its members. This article lets the reader see what one pensioner has done for the churches and what the churches are now doing for many like him through the Boards of Ministerial Relief.

Rev. Jonathan Edwards, D.D., now in his seventy-ninth year, has for the past forty years done pioneer home missionary work in Washington, and recently completed fifty-one years' service in the ministry. The son of a coal miner in Wales, and a miner himself, a pastor in Maine, Pennsylvania and Washington, he had a wide and broadening experience.

As a school boy he added a shilling a day to his father's wage by working in the mine before school time. This meant reaching the mine, two and one-half miles distant, by five o'clock in the morning, walking back, and then another mile and a half to school before eight o'clock.

At sixteen his father migrated to America and he took the father's place in the mines. He says: "During the first weeks every bone and muscle ached after every day's work, and my good mother wept in sympathy with me and spared no pains to alleviate my agony. I became adjusted to the work in time and felt master of the situation. The day, including time in walking to and from the mine, covered about fifteen hours. I reached home generally before seven o'clock, took a hot bath, had a good hot supper and was soon in bed enjoying the sleep of the just and weary. I did not see daylight in the winter except on Sundays. The Sabbath of the Lord was my salvation." The family followed the father to America, coming in a ship that lost two hundred and fifty passengers from cholera, and was held nine weeks in quarantine. In his new home he went to work in the Pennsylvania coal mines.

From boyhood he was a reader and a student. The Welsh churches recognized his religious interest and ability as a speaker, made him a lay preacher, and as he developed in this work urged

him to enter the ministry. His work in his first parish, while a student in Bangor Theological Seminary, shows the spirit of his entire ministry. He has always been a doer of new things. His interest has been in beginnings and in young men. He writes of this first parish:



JONATHAN EDWARDS, D.D.

"The church had been for some time 'neither cold nor hot,' and some discord prevailed between the church and the parish. I preached with greater freedom and passion Sunday by Sunday, and my faith was increased that God was going to bless us with a great revival. A good deacon tried to cool my ardor, told me with seriousness that conditions made a revival impossible. They consented to a series of meetings from Friday night over Monday and provided places of entertainment for three young men and myself, all members of my class. We sang as a quartette from the 'Gospel Hymns.'

"We went to the first service with the burden of souls upon our hearts. Our gospel songs impressed the people. One of us preached with vigor. Another followed with an exhortation: The Spirit of God brooded over the congregation. At last two women in the front seat stood up, which caused a thrill through the house. Then the preacher asked all to go on their knees and pray. When they rose half the congregation were weeping, and on the second invitation to rise for prayers more than a dozen responded.

"Saturday morning was given to visiting the people, covering between us no less than fifty families. In the evening we had a house full with splendid results. On Sunday the church was crowded at three services, the people coming from miles around. More than fifty took a decided stand for Christ and nearly all united with the church. We reached almost every family in the community for three miles or more, and most of the converts were men and women. My only regret is that we did not work more among the children. There was no damaging reaction, but the revival spirit continued during my whole ministry there."

Pastorates in Maine were followed by the same type of ministry in Scranton, Pennsylvania, and

then in a series of towns in Washington, where for forty years he has been a builder of Sunday Schools, churches and men.

He writes: "I am disposed to say that a large family is more of an advantage than otherwise to a minister. My wife and children have always been helpers. I remember a time when my wife was president of the Ladies' Aid Societies in two churches, and also teaching a Sunday School class; two of the daughters also had classes and a son played the organ. All were active members and, generally, officers in the senior and junior Christian Endeavor societies." One can understand that such a man and such a family made things move in every parish where he settled.

He had part in organizing forty-one churches. Seven church buildings were erected in his ministry, three parsonages and two mission chapels. He took Whitman College on his heart and his shoulders at a time when it was a question whether it would live or die. As acting president he doubled the number of students and improved financial conditions.

When past sixty-five he found himself in a city with so many retired clergymen that country churches could secure supplies for five dollars a service, the preacher paying his own carfare. He was asked to preach in a country church at the usual fee. After a few months they voted him a salary of five hundred dollars for half-time work. One of the deacons said: "It is a great mistake. I do not think we can pay him." After eleven years he left a thoroughly equipped church with a community program and adequate support for an effective pastorate.



Does American Missionary Association Work Pay?

* By REV. PAUL B. WATERHOUSE.

IN a little country village tucked away in the heart of the mountains in the interior of Japan, a mother was crooning to her little two-year-old baby who was sick unto death. The quack doctor, the only one available in that lonely district, said that there was "no hope; the child must die." But the mother heart would not give up her first born. "Perhaps the god of health at the Buddhist temple can save my boy," thought the distracted mother, as she hurried off to the temple to pray for the life of her child. Fervently she prayed, and then came back to the sick baby, to nurse and care for it as only a mother could. To the surprise and joy of all, the baby recovered, and, of course, the mother thought that it was the god of health who had

Dr. Edwards is now the oldest living representative of the pioneer workers in Washington of all denominations. He looked to the future with apprehension, feeling that to have a multitude of retired ministers anxious to preach for a pittance is demoralizing both to the churches and the ministry; that the only remedy is to have real provision for old age. At the time he reached retirement, the Board of Ministerial Relief was able to make this man, beloved by the ministers who have grown up around him, an honored pensioner on its roll, with a grant that is large as compared to the returns from preaching at five dollars a Sunday. The generations following him and entering the Annuity Fund in their early ministry will have adequate provision for the years of age.

Dr. Edwards, however, is enjoying to the full his twilight years. A letter received as this magazine goes to press says: "This retired life I find after all a real luxury. I am quite sure I enjoy life as much as ever. I keep myself occupied until ten at night, which I have done for nearly sixty years. I carry out my daily program as systematically as ever and enjoy it. My special subject now is wages. I have read about fifty books on the subject, have consulted as many more and nearly as many magazine articles. I expect to make myself an authority on the subject. I give four solid hours to 'wages' daily, and must be at it in a few minutes."

Every giver to the Board of Ministerial Relief will rejoice in the privilege of making the last years of life joyous and rich to this man and to many others who have won the right to a comfortable, free old age.

saved the precious life. So she went again to the temple and made a vow that she would fast twice a week, eating nothing on Tuesdays and Fridays, until her boy was twenty-one years old, as a thank offering to the idol that had heard her prayer. She kept her vow, except during a few weeks when she was sick, and her relatives would not allow her to go without food, but afterward made up the time lost by fasting an extra day for several weeks.

When the boy was about fourteen years old, a letter came from his uncle, who had gone to America and was one of the pioneers in strawberry raising in the San Fernando Valley, inviting his young nephew to come over to America to live. He promised to raise him as his own son, to educate him,

and set him up in business. Here was a fine chance for the boy and it was decided that he should go.

At last when the day came for him to go, his mother called him to her side and said: "My son, it grieves my heart to part with you, for I may never see you again. I have just one request to make of you before you go."

"What is it, mother?" said the boy. "You know I'll do anything you ask of me."

"It is this, my son," she replied; "You are going way off there to America, to a Christian country. You must promise me never to become a Christian. Always remember that you owe your life to the god of health, who saved your life. Never forget that your poor old mother is fasting for you twice a week—that it would break her heart for you to desert the religion of your mother and become a Christian."

"Why, mother dear, you needn't worry about my becoming a Christian," replied the boy. "I hate that foreign religion of 'Yaso' (derogatory term for Christ) just as much as you do. I'll gladly promise you right now that I'll never become a Christian."

So young Tsuchiyama came to America and went to school in San Fernando, helping his uncle after school by tending to his little vegetable stand by the roadside. His knowledge of English increased quite rapidly and everything seemed pleasant and happy.

Meanwhile an incident occurred in which Tsuchiyama was involved though he had done no wrong. But this incident finished him, at least as far as his stay in San Fernando was concerned. He couldn't stay there any longer, so went down to Pasadena to go to school, being supported by his uncle.

He went to stay at the dormitory of the little Japanese mission, founded by the American Missionary Association with the help of some of the earnest Christian people in Pasadena. When asked later why it was that he went to a Christian dormitory when he claimed to hate Christianity so much, he replied: "Well, they made me welcome there. It was the most convenient place for me to go and they seemed to be my friends and take an interest in me."

It wasn't long before he began to ponder about the meaning of life. While he was a student in the Pasadena High School and still living at the Japanese mission, he came to the realization that Christianity was the true religion and that he should give his life to Christ. The next Sunday night he stood up at the meeting to confess his faith in Jesus Christ. But the minute he got on his

feet his thoughts flew back to Japan to his dear old mother who had made him promise never to become a Christian. A lump came up into his mouth, his throat got dry and he could not say a word. The following Monday night he again rose to his feet and again he was unable to speak. He loved his mother. He did not want to do anything to hurt her, and he knew it would break her heart if he should become a Christian. It was a hard struggle, but at last in agony of spirit he prayed God for the strength to confess him, and then, believing that God would make it all come out right, he finally succeeded in making his public confession of Christ.

Then he sat down and wrote his father and mother a long letter, telling them of his conversion, and how Christ had come into his heart and given him peace and strength. It was a letter right out of his heart and written in a spirit of yearning for his parents, whom he loved so much. He had to wait three months for an answer. During that time he was oft in prayer, asking God that he would touch the hearts of his parents and help them to understand and forgive him. At last the answer came. It read something like this: "My son, you live away off there in a foreign country. We don't know the conditions of your life nor the customs of that country. We don't know best what you need over there. But if Christianity means to you what you say it does and makes you as happy as you claim, then we have nothing to say against it, and you may become a Christian if that is what will make you happiest." That letter seemed like a direct answer from God to his prayers. Then he began to send frequent letters back to his home. Before a year had passed his younger brother had become a Christian and shortly after his sister, too, was baptized. Then later his father and mother both became Christians.

This is the sort of direct foreign missionary work being done in the foreign field by good Christian people in the United States through the American Missionary Association. The opportunities for doing just this kind of work are limited only by the amount of time, consecration, money and prayers we are willing to put into it. How pitifully little is the amount that we are actually putting into this work which brings such glorious returns.

It wasn't very long before Tsuchiyama felt that God was calling him to give his whole life to his service and that he must become a minister of the gospel to his own people back in Japan. Just about that time his uncle came down from San Fernando to see how his young nephew was getting along. "I have become a Christian," said Tsuchiyama.

"Oh, that is all right," replied his uncle; "here in America it is doubtless good business to become a Christian."

"But I am not doing it because it is good business. I believe that God wants me to become an evangelist." "Oh, no, you don't," exclaimed the amazed uncle. "Don't you ever believe anything of the sort. You needn't think that I am going to educate you to become a preacher. There's no money in preaching. I brought you over here to educate you to become a good business man, and I don't intend that you shall become a preacher. You must give up this crazy idea at once or else I'll not give you another cent."

"But, uncle, I can't decide my life-work on a money basis. I know that I ought to give my whole life to God and that he wants me to be an evangelist."

"All right, then," said the uncle in anger, "not one cent more will you ever get from me. You can just shift for yourself and see how you like that. Whenever you are ready to give up this idea and

devote your life to business, then I'll be glad to help you again."

So Tsuchiyama had to face the problem of how to support himself while gaining his education, never doubting for a minute that God would help him. The story of his experiences in earning his way through college and later through Drew Seminary is too long to tell here, but today he is back in Japan, the president of a theological seminary and a burning, fiery evangelist. He conducts a street mission just outside the theater district in Osaka and is doing a wonderful work for Christ in the foreign field of Japan. He is the direct product of one of our American Missionary Association mission churches.

This is but one of the many stories that could be told of how the Orientals are being reached for Christ right here in this country. Who can measure the results in transformed lives just because Tsuchiyama was brought to Christ in the little Japanese mission in Pasadena? Home and foreign missions—two sides of one great work!



Spiritual Economics

By MRS. HILDA S. IVES, Portland, Maine

EDITOR'S NOTE:—The following article was written by request and for a purpose. The writer is not a trained minister but has a rare spiritual discernment. The significant thing is that without specific training she has evolved a perfect rural technic. Her conception and practice of what the modern rural minister must do and be is sound. Good health and prosperous economic conditions are necessary if people are to enjoy and afford the right kind of spiritual culture. Below is a short chapter from a really Christian minister

IT is rare, in this world, to find men and women with perfect bodies. It is still rarer to find men and women with perfect souls. The spiritual life of most people is not very deep-rooted and needs much help and care for its growth. To the average man and woman in a community, bodily fatigue, pain and suffering prevent spiritual achievement. It is, indeed, an unusual man, like Robert Louis Stevenson, who, in the face of long-continued illness from tuberculosis, can exclaim, "Life is a thing of cavalry, to be dashingly used and cheerfully hazarded." It is true, also, that the average man and woman are degraded, discouraged and depressed by poverty. A treasure house of spiritual riches is needed to enable one to face poverty with a faith which can create nobility and strength of character. The famous exceptions to this rule are much heralded and extolled, but they are exceptions and not the rule. A Christian life of great strength and faith must precede illness or poverty, if the spirit is to remain triumphant and victorious.

Let us consider the problem of the rural churches—the rural churches in the more isolated

parts of our country, which are in so many instances closing their doors. When we have not found a reason for a phenomenon we call that phenomenon a miracle, and if we have found a reason that is not true, still it remains a miracle. The reasons for the closed church are plain and the results are clear as crystal. In these reasons, however, is the radiant hope for its recovery. Most isolated, country districts have small and poor farms. In the one I am describing small surplus crops have rotted in the fields, because it did not pay the farmers to take them to the far-distant markets. Then, again, markets do not open readily to very small shipments of goods. Cooperative selling alone can solve this problem for the isolated farmer; but the farmer is individualistic in temperament and in outlook. For years, he has been unwilling to admit his poverty to his neighbor. He naturally refuses to allow his neighbor to know what he buys or what he sells. His independent, sturdy spirit, with its endurance, is a great spiritual asset, and can be changed only through sympathetic understanding into a broader spirit of cooperation and of fellowship. Right here is the chance for the rural minister to make Chris-

tianity practical and real. Too long has the church glorified an inexcusable lack of knowledge of business and necessary economic laws on the part of its pastors. Underpaid ministers, with never a surplus to invest or increase, are a dreadful blot on the faith and character of Christian laymen, but the lack of business methods and the failure to put talents to use are an indictment of their training. The rural minister of the future will have to be trained in the methods of cooperative buying and selling; he must have a knowledge of insurance; he must know where expert agricultural and business advice can be obtained and where business contacts can be established.

A minister who has won, by a spirit of Christian friendliness and love, the confidence and heart of his farmer friends can point the way to financial gain and economic team work. For the past year and a half, the writer has been minister of a little church in a town of five hundred people, children counted and included. Nine miles from markets, with farms rocky and none too fertile, the farmers have wrenched a bare living from the soil. There was no money to keep the farm buildings in good repair. It was out of the question to invest in modern machinery. Every man was going, and pretty severe going it was. Proud, self-respecting and of amazing endurance were these people, but they needed help. I announced that on every Sunday afternoon after the three services of the day, I would collect for the wholesale markets of the city in which I lived, sixty-two miles away, any surplus crops that my parishioners might have. Certain church members, fortunately very few in number, were distressed by this announcement. They had never really believed that Christ would want them to take the ox out of the pit on Sunday for fear that it might disturb their rather rigid worship and the "Thou-shalt-not-do-any-work" atmosphere of their homes. In making this comment, I would not, in any way, belittle a passionate devotion to a Sabbath day of quietness, rest and meditation. Nevertheless, every Sunday afternoon, my Ford sedan was crammed to its creaky top. A typical load might be: apples, potatoes, beets, eggs, chickens, cream, cottage cheese, a braided rug. Or again, I would find beets, lettuce, eggs, preserved raspberries, potatoes and a rooster with its feathers still on. Checks for sixty-nine cents, a dollar twenty-nine, four dollars and sixty-three cents or sometimes as high as thirteen dollars to twenty dollars came back from the sale of this produce. I found Christian wholesale and retail dealers who were glad to give help to those who were having a hard time in life, and I asked it of them as a

distinct Christian service. I found the need of small loans a real financial problem. Fifty dollars for seeds or fertilizer or supplies might be the means of much gain, but the farmer did not want the loan at the price of mortgaging his farm. Loans were secured from Christian friends of means who, on my assurance of worthy character, would ease the financial burden in Christ's name and for some farmer. A lily pond in the town was next capitalized by selling the lilies at the city florist shops for twenty-five cents a dozen. One young couple earned sixteen dollars in this way. Another young woman, who had been deserted by her husband immediately after her marriage and who was ill from worry, derived from her aster bed twenty-two dollars to be applied to her little boy's education. The making of both hooked and braided rugs became customary and the preserving of blueberries, raspberries and other fruits was encouraged.

Health conditions in the town were very deplorable. Early diagnosis of disease was never made and preventive health work was unknown. In one lonely farm house I found a woman who, seven years before, had six bones of her ankle broken. They had never been set. I took her at once to an eminent physician who did not advise the rebreaking of the distorted bones because of her age. The day must come soon when Christianity will be so alive in the hearts of zealous followers of Christ that need cannot be overlooked. There were many cases of cancer, and some were way beyond surgical or medical aid. One city doctor said, "I have never served the church as I should. Bring to me any patients who need me, and I will gladly give my services and procure free beds at the hospitals and X-ray pictures, if necessary, as my contribution to Christ's work in your town." A traveling dental clinic was brought to the town and set up in one of the little rural schoolhouses. The mouths of thirty-nine school children were put in perfect condition. Most of the children knew no more about a dentist than they did about an alienist. The result was a joyful clinic. The children took delight in the whirr of the machines, the mixing of fillings, and the variation of square and round holes in their little teeth. It was a living demonstration of the power of the mind to create pain and apprehension where it should not exist. All the extractions were saved for one morning. Forty-nine teeth in quick succession were antiseptically removed amid an interested group of mothers and children. No estimate can be made of the amount of good accomplished by such a far-reaching health measure for these little children. One little tot four years old

had ten fillings in her baby teeth, while one family, with no mentality and accustomed to very raw food, had hardly a cavity in their teeth. No money had been in that home for sweets, and with good results.

A fear of hospitals exists in the country because no one goes to a hospital until the disease is so advanced that death generally occurs. Death is then attributed to the hospital instead of to neglect. Quack doctors are resorted to in superstitious ignorance. There is a series of splendid films of health, concerning the sanitation of wells and cess-pools, infectious and contagious diseases, the use of serums, and malnutrition, which can be used to counteract the fear of preventive health measures. All our work was done in Christ's name. Patients were prayed for at all the services, as well as their doctors and nurses. Christ as the great physician, with the health touch of love, came to be known in the village, and as a physician many followed him and came to his house of prayer. So did men come to him in the days of old.

The rural minister of the future must be trained in the rudiments of preventive medicines with an adequate knowledge of where expert advice can be

obtained and scientific medical treatment given. In the first interdenominational parish, the Oxford County United Parish of Maine, which has just been formed, the health work is to be furthered by a committee from the city churches of Portland. Invalids will be received by this committee, hospital treatment arranged for and patients visited in the institutions to which they are assigned. The marketing of crops will be facilitated by a committee of Christian wholesale and retail dealers in produce, who will dispose of surplus crops. Financial aid will be given in small amounts by a group of city bankers, who will do their missionary work through the ministers of the United Parish. So may the isolated rural districts find, "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind, for all these things do the nations of the world seek after, and your Father knoweth ye have need of these things, but rather seek ye the Kingdom of God and all these things shall be added unto you." So may the city churches find a rebirth of Christ's spirit in this rural service which they can render in his name. Such help means more than money. It means an intelligent sympathy with the problems of the rural church.



The Rise and Progress of Carleton College

By LUCILE O. ZANDER.

THEY builded well who built into the college of pioneer creation faith and hope—yes, and love also. There was faith that the institution would survive and prosper, hope that it would be worthy of their dreams, and love that opened its doors to all the youth of the region, regardless of creed, because youth must have a college.

Congregationalism in Minnesota achieved this thing. Sixty years ago the leaders of the church felt that in the Northwest there was needed a college the equal of those in the East. Northfield College was incorporated in 1866, under the auspices of the Minnesota Conference.

The first college class graduated in 1874. The class had two members. Two buildings housed the students, faculty and educational equipment.

An astronomical observatory was built in 1878. Even before that time, Carleton College sent out the first electric time signals in the Northwest. The railroads having offices in the Twin Cities very shortly availed themselves of the service. The government made the observatory an official weather signal station. Its director, Professor William Wallace Payne, was appointed to make a magnetic survey of the state for local, scientific and

coast survey uses. In 1883, when "standard time" was a new departure, it devolved upon Professor Payne to persuade his clients to accept the system. It was from the observatory of Carleton College that the first popular astronomical magazine was published. Today it goes by the name *Popular Astronomy*.

A devoted body of teachers very early made themselves a part of Carleton College, sacrificing opportunities for more remunerative positions to stand by the infant school. They were people of high Christian ideals, noble purposes and great unselfishness.

President Strong was with Carleton until 1901. He had a long term of service with the college. Reverend William H. Sallmon, of Bridgeport, Connecticut, succeeded Doctor Strong; he served until June, 1908.

Dr. Donald J. Cowling was elected president in December, 1908, and began his work in July, 1909. It may be said that three ideals have been the guides for the conduct of the college since his inauguration. One of them is in the nature of a test, which he defined in his first message to the alumni. It is this:

"We are hearing a good deal these days about a certain way of deciding upon the value of a thing by its practical results; . . . a school by the temper and quality of the men it turns out. The friends of Carleton may well be glad to have this test applied."

Again, we quote his motto for Carleton: "A New England college adapted to the needs and spirit of the West."

The third aim is this: to make Carleton the ideal college for a thousand students, coveting for the poor boy as good an education as can be provided for the rich boy, on the assumption that each has something to give the other.

Carleton College had been placed in the group of first rank colleges of the country by action of the United States Bureau of Education. There are exchange relations with Harvard University. Chapters of four national honor societies have been granted. They are Phi Beta Kappa, scholastic; Delta Sigma Rho, forensic; Sigma Delta Psi, athletic; and Pi Delta Epsilon, journalistic.

The educational equipment at Carleton College is splendid. There are thirteen college buildings, including two women's and two men's dormitories. In 1887 a new observatory was built to meet the needs of a rapidly growing department of astronomy.

The two men's dormitories are comparatively new. One has recently been renamed Burton Hall, in honor of the late Marion Leroy Burton of the Class of 1900. The second women's dormitory, also, is new. Dormitory life is provided for all of the young women and for three-fourths of the young men of the college. Those for whom there is no provision in the large dormitories are housed in eight "lodges", each of which is under the supervision of a resident head.

The campus proper consists of fifty acres. The athletic park for men covers fifteen acres, and the college farm, where a number of deserving students find employment, consists of three hundred acres.

Men whose ability is recognized internationally are members of the teaching staff of Carleton College. Sixty-two of the faculty members give full time to teaching. The student enrolment is eight hundred and fifty.

The degree of Bachelor of Arts is the only one conferred on graduates now. Last year the conservatory of music was converted into a department of the college.

Scholarships amounting to about fifteen thousand dollars a year are awarded annually by the college. Carleton's policy is to have about one-third its student body made up of carefully selected young

men and women who need financial assistance.

College traditions are interesting phenomena. Sometimes they are very significant. At Carleton, entering students are very soon initiated into the inner circle of tradition. On their first class day, a chapel service is devoted to welcoming and introducing them to the President, while a senior faculty member, in an address, acquaints them with their responsibilities, both as Carleton and as world students, and charges them with loyalty to the institution in which they have matriculated.

One of the most beautiful traditions at Carleton is carried out on Thanksgiving Day. Early in the morning, upper-class women of the college, in black dresses, with white caps and kerchiefs, gather in the upper regions of the old dormitory and then descend by twos, carrying lighted candles and singing a hymn, while the freshman women and faculty guests await them downstairs. A special breakfast is served and after breakfast a religious service, conducted by the Young Women's Christian Association, is held in Skinner Memorial Chapel.

A comparatively young "tradition" is the all-state ministers' convocation, which is held during the Christmas holidays. It has revealed some interesting truths about church unity and Christian co-operation. As to the latter, it is revealed by Carleton College in other ways. The Baptists and Episcopalians are cooperating with the Congregationalists in the support of the college; and the support of all of them is not moral alone. Besides, Carleton is affiliated with two Minnesota educational institutions, Baptist and Episcopal. They are Pillsbury Academy of Owatonna, and Seabury Divinity School of Faribault, respectively.

The youngest tradition of all, but one that is no less—rather more—important, is the Minnesota Congregational young people's summer conference, held on the Carleton campus in June.

When the college acquired its present name, it acquired along with that the escutcheon of the Carleton family, which traces its lineage back to the time of William the Conqueror. The escutcheon bears a motto which, being translated, means: "Immortal", or "Not for Destruction". Were destruction to come on the college now, the work that it has already done would be eternal. In the lives of such men as Watts O. Pye, missionary statesman, Charles Emerson Burton, Marion Leroy Burton, and others preeminent in their service, Carleton spirit has found expression.

Carleton College has successfully completed its five-year fund drive and added \$2,300,000 to its development fund.

The Conservation of Children Migrants

By MRS. D. FOSTER UPDIKE

Farm and Cannery Migrant Committee of Council of Women for Home Missions

"CHILD Labor" needs to be re-defined. We have lost our sense of content and, in order to make a point, sweep into the category every healthful, invigorating task that a child at any age performs. That is neither fair nor terminological. "Child Labor" means—and has since the early eighteen hundreds—the gainful labor of children at unfit ages, for unreasonable hours, or under unwholesome conditions.

This is neither the time nor is it my purpose to

that they have done in the setting up and financing of health, play and teaching centers in the East and in the West has had but one object: the stimulating of the community and the state for the nurture of the migrant child in their midst.

The approach has been made first to the canner or grower, whose cooperation, almost without exception, has been enthusiastic; but the community response for the most part has been tardy. It gets the idea of cooperating during the season, and



Our Greatest Crop

plead for the proposed Twentieth Amendment to the Constitution, but no industry is ever justified in thriving on children and one cannot name an industry in which they are not included. Child labor does not destroy poverty; it merely reproduces it.

In the great Migrant Family of the United States—over two million in 1925—there are hordes of children so employed. It was the interdenominational body of women, The Council of Women for Home Missions, who took a hand in 1920 to see what could be done for the children in the farm and cannery migrant work. These women of the churches had a vision. No child can work from earliest dawn—on and on, even to night work, in the cannery—and build brain, brawn or spirit. Nor did they contemplate a mere sop to Cerberus. All

in a few cases, of carrying on; but a local educational project for stabilizing the migratory groups and safeguarding the children comes much more slowly.

America, the polyglot, economically dependent for food, shelter and clothing upon these new Americans in industry, has been entirely too wasteful of their childhood; and ere she is roused from her slumber, may be confronted with her doom. Educate! Educate! Educate! And that right early! "You cannot educate a procession," and these children are constantly on the march as they follow from crop to crop; so a way must be found for them to abide.

The West is showing the East. In a certain far western state, they are asking these same Christian

women of vision to guide in a project, and lend of their knowledge and experience in establishing the family life of a migrant group, and in developing a community enterprise. Twenty-five men of the Associated Labor Bureau Committee, authorized by the Associated Chambers of Commerce, have organized for the sole purpose of instituting a Mexican village, hoping to hold these migrants the twelve months of the year, stimulating them to develop their own small tracts of land in the pauses between the winter and summer peaks of vegetables and fruits, with a full-time school program for the children of the "pueblo."

This is a beginning, but it points a way. Is it too much to long for a day when the clash of East

and West, North and South, may be tumultuous, and the battle for the education and training in Christian citizenship of her young involve all that is best in man and woman, church and state, to the glory of America?

The potential power of any nation is the measure of the safeguarding, sane culture and education of its youth. The United States has a tremendous responsibility and a magnificent challenge.

"No fledgling feeds the father bird,
No wee chick feeds the hen,
No kitten mouses for the cat—
That glory is for men!

"We are the wisest, strongest race.
Loud may our praise be sung!
The only animal alive
That lives upon its young!"



Some Discoveries of a "Green" Secretary

By HOWARD A. BRIDGMAN.

WHEN I entered the service of The American Missionary Association a few months ago, I thought that I knew a good deal about the organization and its work. Of course I had read Dr. Beard's classic, "A Crusade of Brotherhood," and more or less diligently THE AMERICAN MISSIONARY and *The Congregationalist*. Attendance upon annual meetings had familiarized me with definite institutions and the men and women conducting them. Even now I have not forgotten the thrill that came to me long years ago when I first listened to Secretary Strieby; to that spell-binder, James Powell; and in later years to the inspiring words of other gracious and godly men. I could even reel off a few statistics about extensive labors among representatives of eight races and the cooperation in the maintenance of a score and a half of schools and colleges and one hundred and fifty churches.

Today, though I may not know very much more, I do know something more about what is to be known. As when one chances upon a youth of twenty, not seen since his or her tenth birthday and stands surprised and awe-struck to see how the child has blossomed into beautiful manhood or womanhood, so I am bewildered by the changed aspect of the task, by its far-reaching implications and ramifications, by its rich complexity. I see it now, not simply as the offering of opportunity to this or that needy and deserving black boy or girl, not simply as the better equipping and the wise expansion of this or that splendid school, but as glad, strenuous and patient participation in a world problem that links one up to struggling, aspiring humanity in every land where so-called "superior"

racers are in contact with so-called "inferior" races. The constant and judicious service of individuals is still as necessary as ever, and brings its own rewards, but in helping a black boy to get a college education, in befriending a colored church in any community, North or South, one, in order to do that wisely and well, is compelled soon to think of matters upon which he has hitherto bestowed little attention; such important issues, for example, as segregation, social equality, racial intermarriage, the making and molding of the final American type.

A new realm of literature is opened. I find I must read *The Crisis*, peppy and provocative as it sometimes is; the informing organ of the Urban League called *Opportunity*; the newsy and well-balanced *Southern News*; Hampton's useful sheet, *The Southern Workman*, and periodicals from other Southern schools that find their way to my desk. Books also come flooding in, more in the last five or six years than in a number of previous decades. They make severe demands upon one's spare hours, but they set one to thinking, which is the best any book can do for any of us. An absorbing novel like Walter White's "The Fire and the Flint", one can hardly help sitting up nights to read, irrespective of the question which I am not competent to answer as to whether it is a fair picture of the average Southern community of today. Henry Proctor's "Black and White", Loche's "The New Negro", Cullen's "Color" and a dozen other sketches and discussions set forth aspects of the question one cannot afford to ignore in an all-round view. Then there are the admirable compendiums like "The Negro Year Book", and "The Negro and His Songs", a dip into which is sure

to dispel some ignorance and add some valuable items to one's arsenal of facts.

But my best discovery in recent months has been in the region of personality. North and South I have come into happy relationship with men and women whom either I did not know by name before, or whom I knew only slightly. Of the half-dozen or more of them I might almost say any one of them would convince me that it pays to educate the Negro. I think of Cox at Charleston, and "Sol" Johnston of Savannah, and Alfred Lawless at Atlanta, and Hilyard at Greenwood, South Carolina, and the Prices at Cappahosic, of George White and Harold Kingsley, perpetually traveling and perpetually leaving on departure the aroma of true and cultured men. As I talked over not only the Negro problem but the peace problem, the question of Fundamentalism vs. Modernism, the way to bring up children, the fate of the League of Nations and other subjects in which I am particularly inter-

ested, I find as great intelligence and insight, as much courage, faith and optimism, as much open-mindedness as I do in any members of the ministerial organization to which I belong. In fact, when I talk with these men I soon forget that they are black, and I hope that they forget that I am white.

Such discoveries and gains are likely to come to any one in youth, middle age, or well on in life, who acquires a fresh interest in the task of helping a few of the twelve million blacks in this country along the difficult road which so many of them are now traversing. Would that hundreds more of our eight hundred thousand Congregational church members, through reading and study, through traveling, personal contacts and prayer, would invest not only a little more of their money, but a little more of themselves in one of the most fascinating undertakings that can appeal to the Christian heart today.



Onward, Christian Soldiers

A Chaplain's Work at a Recruiting Station

By LAURA KINSLOE

PERHAPS one of the least known types of Christian work done by the denomination is that of the chaplains of our order in the Army and Navy. Of course, almost everyone knows of Rev. John T. Axton, the Chief of Chaplains, but there are a number of others who are earnestly engaged in the effort to instill into Uncle Sam's

tremendous responsibility. Many of these men are clean-cut, manly fellows, possessing high ideals as the result of proper home training. Some—not a large number, fortunately—are out to "sow wild oats," and it is to these the chaplain especially directs his forceful message. His advice is along the following lines:

Real men are a long time in the building. Bad habits must be eliminated and good ones substituted. Consequently, as it takes years to come to full physical manhood, it requires many years of careful training to reach full spiritual and moral manhood. All tasks should be faced with a smile. Smiling makes work much easier and helps multiply one's friends. It also creates an optimistic spirit, breeds contentment, adds to efficiency and makes for promotion. Above all, do not gamble. It wastes time and income and exhausts energy. Aim high, and do not fail to attend church.

Very often two transports a month leave for Texas, Panama, the West Coast, Hawaii and the Philippines. Before the sailing of each vessel the chaplain conducts a farewell service. During the year 1925 there were two thousand men at Fort Slocum who definitely made decisions to become Christians. They received letters of introduction to the chaplain and Young Men's Christian Association secretary at the posts to which they were destined. Furthermore, their parents were notified



GUARD HOUSE, FORT SILL

enlisted men the belief that "right makes might."

Captain Samuel B. Knowles is stationed at Fort Slocum, New York, a recruiting station where some fifty men arrive each day. They are sent to the chaplain for instruction immediately after they receive their uniforms. This is a great opportunity—a daily opportunity—and with it is coupled a

of their intention to become soldiers of Christ.

Captain Knowles' services are not confined to the recruits by any means, but are also given to the men of the permanent organizations at the post. He does what he can for the men in the hospital, and it is here especially that the Chaplains' Fund is a wonderful help. He also visits the guard house and conducts services there. All in all, he is a chaplain to all men under any and all conditions.

Old Fort Sill, Oklahoma

The accompanying pictures perhaps give a more definite idea of life in an army post than does the written word. These illustrations were supplied by Chaplain Maurice W. Reynolds, who served at Fort

house at least twice a month during the last year. Many there talked over their cases with him and on a number of occasions he acted as special defence counsel. Needless to say, he was popular with all the people at the fort and was missed when he departed for his work in the Canal Zone.

Fort Kamehameha, Hawaii

This is one of the largest coast artillery posts in the army and is located at the entrance of Pearl Harbor, where the great Navy Station is situated. The young men in the military service at Kamehameha are of a fine type and get quite a touch of the Orient as it mingles with the Occident in this part of the world. The longing for adventure has



OLD POST CHAPEL, FORT SILL

Sill for some time before he was transferred to Fort Amador in the Canal Zone.

It was in the old chapel he held Sunday morning services. It is in good repair, although the interior is sadly in need of redecoration. One hundred people worshiped here, but a new building is needed and undoubtedly the site selected for it, in the center of the garrison, will be an important factor in bringing about a much larger attendance.

The children of the post, like most well-cared-for, well-brought-up children, are a happy lot. Their school building is also the place where the Sunday School gathers, and last year the average attendance numbered one hundred.

Religious services also are held at the Service Club on Sunday evenings. This building is inadequate for the needs of the garrison and must be replaced by one having the proper equipment.

Chaplain Reynolds held services in the guard

brought many of these young men to the Mid-Pacific. Many of them stay three years and then return to civil life. Others re-enlist for further service here or go on to a post on the mainland. The commander is most anxious that they shall leave as good citizens as when they came, or better, and he supports the religious and welfare program splendidly.

As might be supposed would be the case in a far-away post, much of the chaplain's time is taken up listening to the troubles of a number of the men. He is Captain Mylon D. Merchant, and he spares no effort in trying to smooth as many of the difficulties as possible. Frequently he is consulted by a young man under age who has enlisted by means of a fake certificate. He is under the impression that the army will provide him with food, shelter and clothing and require nothing in return. It is quite a shock to find he is in a place where there

is much hard work to be done and no union hours. Usually, he discovers that he wants to leave after receiving the shock. He talks with the chaplain, who gets into communication with the home folks and explains that their son is located at Fort Kamehameha. As a rule, Father and Mother reply that they are glad to hear it and request that he be allowed to remain, even though he did falsify regarding his age. It is to be supposed that

son will learn a great deal about routine and discipline before he returns to the parental roof.

Occasionally, however, there are cases of sick-

handling telephones, radio, searchlights, power plants, machinery—especially automotive—for the army in Hawaii is mobile, depending on trucks and tractors for transportation. Many a man get a start in a trade in the Islands which he afterwards follows up in civil life.

One of the big problems, of course, is recreation, for all work and no play makes soldiers, as well as civilians, dull boys. Athletics thrive at all army posts, but are specially popular at Kamehameha, for there is no winter season to interfere with outdoor life. There are also many moving-pic-



THE POST CHILDREN'S SCHOOL AND SUNDAY SCHOOL



THE POST CHILDREN

ness or disaster at home and the soldier is needed to help out. The Red Cross usually comes forward at such times and helps the man to get his discharge, if the need or conditions warrant it.

The experiences of the men at any army post are necessarily varied and life at Kamehameha is no exception. There are hours of drill, followed by classes in which the soldiers are instructed in

ture entertainments, dances and sight-seeing trips, in all of which the chaplain has an active part.

Captain Merchant devotes a part of his denominational money to a very interesting use. He pays a certain sum each month for music at the Sunday services and to promote the midweek meeting. The remainder goes for postage and for articles to promote the comfort of the sick men in the hospital.



Our Ambassador to England

AMERICAN Congregationalism was honored by the presence of its General Secretary, Dr. Charles Emerson Burton, as our representative at the May meeting of the Congregational Union of England and Wales in London. The condition of the Mother Country at the time of his arrival in the midst of the general strike, if not

wholly agreeable, must have been intensely interesting to so close a student of human affairs as he. Our good secretary certainly deserves the rest and change of a European visit after the duties of an uncommonly strenuous season. Of rest, however, there seems to be precious little in sight provided he carries out his plans.

News in Brief



A CHURCH in the Middle West made Easter happy for its retired minister, who moved to California last winter after fifty years' service. He writes:

"I have had a telegram from my old church announcing a delightful Easter Service. Many ex-

pressed deep regrets that I was not present and a vote of appreciation of my long years of service was passed. Thirty-two were added to the church, many of them the boys and girls I had worked with, and the telegram expressed a belief that they had been brought in largely through my influence. Did a church ever do a nicer thing than that to a retired pastor?"

Fifty-two persons connected themselves with the First Congregational Church at Nashua, New Hampshire, on Easter Sunday, and thirty-eight at the same time joined the Pilgrim Church of that city. This is said to be the largest number received into the Congregational fellowship on any one day in the history of that town.

The Project and Study Manual for use in connection with the adult mission study text-book, "Our Templed Hills," has been prepared by Professor Ralph S. Adams, of Lansdowne, Pennsylvania, and will be off the press early in June. Dr. Malcolm Dana of the Country Life Department was in consultation with Professor Adams concerning some of the material and also looked over the final proofs. He recommends the Manual very highly and thinks it is equally as valuable as the text-book. The Helps for Leaders, prepared by Miss Sarah Estelle Haskin, will also be ready for distribution early in June.

The New Hampshire Plan is winning its way throughout the country. A number of states have followed suit and are using it in whole or in part. Several state conferences are making it the subject of presentation and discussion on their programs this spring. The latest report from New Hampshire says that eighteen men are actually at work on the Plan, seven more are definitely committed to it, six have accepted it as a working hypothesis, and eight are adopting it in part. The second edition of this pamphlet will soon be exhausted and it is possible that a third will be issued.

In the fire which a month ago destroyed our church building at Benton Harbor, Michigan, the church suffered a loss of one hundred and twenty-five thousand dollars.

The First Congregational Church at Stoneham, Massachusetts, Rev. Henry J. Kilbourn, pastor, has just celebrated its two hundredth anniversary with promise of still greater growth in the future. The church is today at work on a building to accommodate its growing Sunday School, now numbering four hundred and fifteen, exclusive of the Home Department and Cradle Roll.

The Center Congregational Church of Torrington, Connecticut, is building a fine new parsonage for its pastor, Rev. R. B. Patten. It will be of granite and a corridor will lead from it to the present substantial house of worship, also built of the same material. The church at Seymour, only a few miles away, is also erecting a new parsonage for its minister, Rev. E. A. Jones.

The American Missionary Association is proud of the three hundred and ninety-seven young people graduated from its schools last month. Of the thirty-four graduated from colleges some plan to continue their education in order to enter some professional field. Others will immediately accept teaching positions in A. M. A. schools or those of their own home towns. Twelve graduated from junior college, and three hundred and thirty-one from secondary schools. Most of these will undoubtedly continue their education. Three hundred and eighty graduates are to receive as a graduating gift Prof. Michael Pupin's "From Immigrant to Inventor" from a fund left by Mr. J. J. H. Gregory of Marblehead, Massachusetts, for a "character-forming book to be presented to graduates of A. M. A. schools for Negroes and Mountaineers."

The Chicago Missionary and Extension Society has secured three lots in a strategically located corner plot at Forty-eighth Street and Langley Avenue, for Liberty Church. The church itself, though small, has engaged to pay one thousand dollars on the purchase price, and has already raised five hundred. Liberty is being assisted by the Church Extension Boards, and Director Kingsley is giving part time to the enterprise, which expects to call a pastor this summer. The aim is to double the membership by the beginning of the summer and again in 1927.

One of Wisdom's Children

By WILLIAM W. LEETE, D.D.

WHEN the Congregational Church Building Society five years ago was putting large sums of money into the church plant at Miami Beach, Florida, there were many who doubted the wisdom of their action. And this was not strange. Congregationalists had very little following in the neighborhood. Occasional meetings under their auspices had been held upon the Beach and the permanent church which had just been organized was worshiping in a storeroom. The first cautious vote of aid was for a portable chapel; but those upon the ground, who saw the future possibilities, refused to allow the building to be erected. The next proposition was for something costing fifteen thousand dollars and the Society stood ready to back up that proposition. But under the guidance of its director of city work, Rev. L. H. Royce, and through the donation by the Alton Beach Realty Company of the best site in the town, work was started with the idea of a cost not less than thirty-five thousand dollars.

Every day did the vision grow and finally a plant representing one hundred thousand dollars was the only product by which "wisdom could be justified of her children." More than once, as the work went on, was the faith of the Building Society's Board of Directors tried. But good Pilgrim blood was in their veins and they saw the work through to a finish.

The pictures on these pages will suggest how fully their faith was justified. See that splendid group of young and old. Contrast that house of worship with the inhospitable walls of a storeroom. Would any such company of recruits to the church and the Kingdom have been gathered together if the Board of Directors had refused to do the larger thing? By the expenditure of money they have gained souls and that is what money is for. These young people, wherever they make their future homes, will be God's messengers. And more than that, old and young are today supporting our missionary program around the world. Moreover,



THE CHURCH SCHOOL AT CONGREGATION

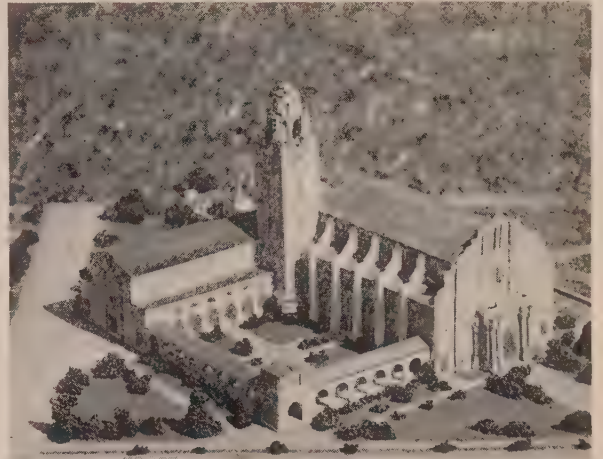
they have done what the Building Society never asks any of its beneficiaries to do. They have restored to its treasury not only the loans that were made but every dollar also of the grant money.

Furthermore, this important building once considered adequate, under the rare leadership of Rev. Elisha A. King has become too small. Every department of work calls for enlargement. By exchange of the present holdings the church can possess the plant better located which is printed in miniature form on this page. And because of the way in which we Congregationalists have acted at Miami Beach the magnificent church building project at Coral Gables has also been made possible. Our virile faith and our polity has by it become a thing of vital importance to the whole state of Florida.

There are many places in our land where similar large initial outlay is the only sensible policy to pursue. We must never cease to aid those churches whose mission is to but the few. But we must no less aid the few, who, when assisted to the right extent, will preach the gospel to a multitude.

Yet there are some people run in another

mold. They are mechanical and not at all imaginative in their thinking. They are of such cautious temper that for them only a small outlay is ever



MINIATURE OF PROPOSED CHURCH PLANT

justifiable. They call themselves practical but they are so only in name. They figure too closely and for that reason they never handle "big business." We commend to all such people the story of the Miami Beach Church in Florida.



CHURCH, MIAMI BEACH, FLORIDA

The American Boy

HE'S sixteen and likes western movies and the books of Zane Grey, Mark Twain and Jack London. He thinks his Sunday School teacher talks too much, and in church activities he misses the excitement that he can get outside. His ambitions cover a wide field, from actor to wireless operator. He likes to believe that his judgment is independent, but in truth most of what he thinks and does is determined by the crowd he runs with.

This individual is the typical boy of a typical American city. His likes and dislikes and a review of how he spends his time have been catalogued through a "Boys' Life Inventory," conducted in Akron, Ohio, under Walter L. Stone, formerly boys' work executive of the Young Men's Christian Association of that city.

Five hundred boys were interviewed—three hundred from grade schools and two hundred from

high schools in various parts of the city. It was discovered that their most pressing problems were not to make a living, but how to find the right kind of recreation, relationships with girls, and the question of something to believe in, to tie to.

The ideas on religion were practical rather than orthodox. A man may be a Christian, the American boy believes, without being a church member, and he lists as the most important elements in Christianity the life of Jesus, service, respect for personality and faith in men.

"In the opinion of many boys," writes Mr. Stone, "Christianity fails to attract because they feel it is sissy, and resent the overbearing manner of adult Christians and 'better than thou's.' There is also, to their way of thinking, too much emphasis on the sacrifice side of the Christian religion and not enough on 'completeness of life.'" Jesus Christ goes to the ball game as well as to church.



Congregational Sentiment as Expressed at the Washington Hearing on Prohibition

By REV. HERBERT D. RUGG

ARMED with resolutions passed by state Congregational Conferences from Maine to Florida and from New York to Southern California, and with other resolutions passed by the National Congregational Council and by the executive committee of the National Council, Frank J. Harwood and Hugh A. Thrift appeared before the United States Senate's Judiciary subcommittee in its recent hearings on proposals to modify the Volstead Act. Mr. Harwood is moderator of the National Congregational Council, and Mr. Thrift is chairman of the Council's Commission on Law Enforcement.

The "overwhelming majority" of the nine hundred thousand members of the Congregational churches in the United States, according to the opinion expressed in a special resolution passed by the executive committee of the National Council for presentation at the Washington hearing, "are in substantial accord in their belief that any present modification of the Volstead Act such as is now proposed or any modification whatever formulated and advocated by those agencies now proposing the repeal or amendment of that Act, is opposed to the moral sentiment and the best interests of the American people."

Mr. Harwood and Mr. Thrift, as modern representatives in historical succession from the colonial

Puritans, do not correspond at all with the pictures or descriptions given out by the wets. Besides not possessing long, sour faces, nor wearing long black coats and high broad-brimmed hats, neither are clergymen.

Mr. Harwood is president and general manager of the Appleton Woolen Mills, Appleton, Wisconsin, where he began to work as a salesman in 1876. Mr. Thrift is secretary-treasurer of the Thrift Construction Company, Washington, D. C.

After presenting the resolutions, Mr. Harwood made a personal statement as a manufacturer. As quoted in *The New York Times*, he said:

"I want to say as a manufacturer that I see the benefit to our employees in the prohibition law. We have the yard of our mill now filled each day with the automobiles of our employees, and some of the employees have no hesitancy in saying that they credit their ownership of automobiles to prohibition. The money that used to go into saloons has been going into cars, and they are using the cars for the benefit of their families.

"Before prohibition I do not remember ever seeing a milk wagon in our mill yard. Every morning now three or four milk wagons are there, and the men are using milk in place of beer for their lunches. I believe we are getting better work by the change and I think every manager in town

would also testify along the same line."

Mr. Thrift, speaking on behalf of the Law Enforcement Commission, said:

"We endorse unequivocally the prohibition of intoxicating beverages, and we loyally support the necessary enforcement legislation, standing squarely opposed to the effort being made to legalize the sale of beer and wines and thus bring back the attendant misery, poverty, disease and crime. Christians can do no less."

A telegram from William Allen White, editor of the *Emporia Gazette*, Kansas, and a member of the Commission on Law Enforcement, was included by Mr. Thrift in his statement.

"The fallacy of the wet argument for beer," Mr. White telegraphed, "lies in the fact that those who are clamoring against the Volstead Act as a restriction of personal liberty demand the liberty to drink hot red rebellious hard liquor as their constitutional right. When they have got beer they will still be wailing at the restriction of their liberty and the invasion of their home by a cruel government which would deny them the right to their highballs and cocktails. When you can find a beer advocate who would say he would regard the law against red liquor as sacrosanct it will be time enough to talk about establishing beer. The wet argument assumes that the Volstead Act and the Eighteenth Amendment are the only acts which restrict personal liberty. Every law restricts personal liberty and it is the contention of the prohibitionists that the economic benefits of this law justify the restrictions as do the laws against selling diseased meat and blue sky stock and the peddling of venereal disease. All these laws restrict personal liberty. The nice adjustment between liberty and law is a profound problem of government and we who believe in prohibition believe that the enforcement of the Acts under the Eighteenth Amendment will eventually produce economic conditions which will justify the restriction of liberty. The beer advocates will be still restricted when they get their beer if they don't get their more malignant booze."

A perusal of the minutes of the various state Conferences for recent years failed to disclose a single resolution or action in favor of weakening the provisions of the Volstead Act, and also failed to reveal a single recorded utterance by any individual in favor of modification which would make the prohibition laws less stringent.

On the other hand, it was found possible to compile a large sheaf of resolutions in favor of strict enforcement of prohibition. In the state of New York, whose metropolis contains the reputed center of opposition to prohibition, the Congregation-

alists, according to the resolution of their state Conference, stand four-square for the Eighteenth Amendment and its enforcement Acts.

The pronouncement of the New York Conference in 1925 was:

"We endorse the courageous stand of the President of the United States and assure him the support of his Congregational brethren in his patriotic stand for law enforcement; we also approve the splendid record of the Department of Justice and the Secretary of the Navy in enforcing the Eighteenth Amendment; we express our approval of the record of the representatives in Congress who, by voice and vote, have supported the Eighteenth Amendment, and advocate the election of senators and congressmen who will be equally loyal to their oath of office; we believe that every employee of the state and federal government who violates the laws and the Constitution should be removed; we urge the adoption of a state enforcement law to cooperate with the government in enforcing the Eighteenth Amendment; we admire the work being performed by the coast guard along the Atlantic coast."

Pronouncements from Maine, Florida and Southern California were:

Maine: "Resolved, that we favor a thorough enforcement of the prohibitory law, and urge all citizens to treat the law seriously by due obedience and a fitting example. We thank President Coolidge for his courageous stand on law enforcement and believe with him that 'Free government has no greater menace than disrespect for authority and continual violation of law.'"

Florida: "Resolved, that the Conference go on record as in sympathy with the stricter enforcement of the Volstead Act."

Southern California: "We reaffirm our faith in the Eighteenth Amendment to the Constitution of the United States and pledge our support to all efforts of federal and state authorities, acting under the Volstead and Wright Acts, to enforce this amendment."

In the resolution of the National Council, passed at its meeting last October in Washington, D. C., the words of President Coolidge were used. The resolution stated:

"In order that the day of general observance of the Eighteenth Amendment may be hastened, we call upon all patriotic citizens in the language of the message of President Coolidge, 'Not only to obey the law, but to let it be known they are opposed to its violation.'"

Lest, however, a false impression be given that among Congregationalists there is not even a mi-

nority voice against the Eighteenth Amendment and the Volstead Act, an excerpt is here given from a letter written to the editor of *The New York Times* by a lady living in a small city of central Illinois:

"As a citizen of this republic, I object to the prevailing assumption that unless I agree with the majority I am to be regarded as dangerous to society. Specially: my fellow-Congregationalists—including my pastor for whom I have a warm personal regard—have no right to assume that I believe in prohibition, or to say that I must believe in it; they may say merely as individuals that they themselves believe in it—if they honestly do. . . . The attitude of my neighbors and dinner companions often suggests that since I do not agree with

them in regard to the Eighteenth Amendment I must either have money invested in a brewery or else have a propensity for degrading dissipation.

"As a Christian, I have never believed in the justice or the efficacy of the Eighteenth Amendment. As a woman, college graduate, teacher, wife and conservative member of society, I am grieved at the atrocious evils attendant upon the present law, and embittered by its absurdity. As a citizen in moderate circumstances, a citizen whose income is unaffected by dryness or wetness, and a citizen who has not spent a cent for alcoholic beverages in the United States since the law went into effect, I object to being considered an enemy of society and of morality because I am willing to say aloud that I earnestly hope to see this law modified."



What the Annuity Fund Yields

SOME men are not enthusiastic about joining the Annuity Fund, but when the sixty-fifth birthday brings the first check all enthuse over being members. A minister recently wrote to the office of the Annuity Fund:

"Somehow I had a lurking feeling that I should receive a check from you good people of the Annuity Fund on my birthday and that check has just appeared, justifying that feeling and bringing with it a whole lot of good cheer and gratitude. More than ever I am grateful to you friends for the manner this annuity was put up to me. I put into it a matured insurance policy, an amount of money that I very much needed at the time for other purposes, but I was led to see what I now realize, and I surely am most grateful for the persuasions brought to bear on my good sense. I certainly shall be a good booster for The Annuity Fund from now on. I have been preaching it for a long time, but from now on there will be a different tone and emphasis."

The state superintendents are the best advocates of the Fund. Superintendent Faville of Wisconsin wrote the ministers of his state who had not joined the Annuity Fund:

"I am greatly concerned because more of our Wisconsin ministers are not in the Annuity Fund. We ought to have nearly one hundred per cent instead of fifty per cent, as at present. I understand the Episcopal Fund has ninety per cent of its ministers enrolled.

"I am wondering whether you know what it would cost you to go in?

"And whether you have had brought to your attention the means of distributing the first cost

through a term of years?

"And whether you have actually figured out how much greater income this will provide for you after you are sixty-five years of age than any outside insurance or annuity company can furnish in proportion to what you put in?

"And whether a determined effort has been made to get your church to agree with you to pay half the premiums if you enter the Fund?

"I have available much information regarding these things and can get particular figures for your case. Moreover, I shall be glad to take the matter up with your church if you say so.

"I hope our men will give their attention to this future safety measure before it is too late. Each year it is postponed means a loss of hundreds of dollars which the denomination has ready to give you. So I am writing this offer of my services and request a line regarding your thought in the matter."

Many ministers who want to join the Annuity Fund are prevented because they cannot meet the initial dues on which there can be no help from the Pilgrim Memorial Fund. The distributable income from this Fund is divided January first among all members of the Annuity Fund and the credits make a very substantial reduction in the dues after the year of joining. The crux for the minister is the first year of membership. If the church shares his dues he can often meet his half although he cannot carry the whole sum. After the first year the cost to the church for ministers with the lower salaries is almost negligible. If the salary is \$1,700, the initial dues of \$102 involve \$51 from the church and the same amount from the minister, but, on

the basis of the 1926 credit of \$90 from the Pilgrim Memorial Fund, the net dues of the second year are only \$12, to be divided between the church and the minister.

All the national missionary societies and many of the state organizations share the dues of men in their service. Not all the churches have thought

the thing through as have the directors of the missionary societies and the state superintendents. Over 550 churches now share the minister's dues, and practically all will, as they realize that doing this opens the way for the minister to make the best investment possible and to safeguard his old age.

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The Story Hour

*By one of a family of five orphans
for whom the Board of Ministerial Relief has cared.*

THE story hour is here once more,
Wee fairies come to play.
They come right in the play-room door,
And through the hour they'll stay.

A face beneath a golden crown
Of soft and lustrous hair,
From which two love-lit eyes look down
On childish faces fair.

Around a chair, some little stools
Are carefully in place,
And eyes alight like shining pools,
Watch a beloved face.

Soft twilight fills that magic room,
The brownies have come out.
And spritely elves will follow soon,
And linger all about.

This is the story hour, you see.
Let fancy take its flight,
And if you'll only follow me,
You'll see a wondrous sight.

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New England Continues to Lay Foundations in the West

By REV. JAMES N. PENDLETON, Portland, Oregon

IT is a little more than fourscore years since Congregationalism sent Marcus Whitman into Oregon.

Much has been written of the early heroes of the cross: Eels, Walker, Atkinson and a host of others. Much remains to be written of later leaders, equally great, who are still carrying on.

This story has to do with foundations laid by the faithful work of one of the many inconspicuous laymen who have sacrificed and served unnoticed and too often unrecognized.

Harlan Miller started out as a young man to train for a life of Christian service in Mr. Moody's school at Mt. Hermon. Failing eyesight forced him to relinquish his cherished ambition and to turn to work along other lines.

He came to Portland, Oregon, as an employe of one of the

large railroad companies and became an active member of the First Congregational Church of that city. In the spring of 1912 he purchased a garden-tract and went to live in Parkrose, a new suburban addition six miles from the center of the city and a mile outside the city limits.

In October, 1912, at a meeting of the newly-organized Improvement Club held in one of the homes of the district, the matter of organizing a Bible School was discussed. The following Sunday the first session was held and Dr. Luther R. Dyott, pastor of the First Congregational Church, preached the sermon; Mr. Miller was elected superintendent of the Sunday School.

The following spring four denominations offered their services to the struggling school. It was voted to hear from all four as to what help they would

Some of Portland's Important Congregational Churches

Alameda
Atkinson Memorial
First
Highland
Laurelwood
Pilgrim
Sunnyside
St. John's Community
University Park
Waverly Heights

give. The Methodists were starting a new work in that section of the city and offered to supply Parkrose with services. The Presbyterians also

A Daily Vacation Bible School last summer and a community Christmas tree, with a program, this past season, were well supported. A committee representing the community is at work planning a Week-Day School of Religion for this coming fall.

There are no large financial supporters because so many of the people are building homes and paying for them on time. Then, too, there are a good many families who hold membership in the larger city churches and divide their support between them and the local work.

The Women's Association is an active organization, with a membership of about sixty. They raised nearly fifteen hundred dollars last year.

A survey of the so-called, "community churches" of the city of Portland and vicinity was made recently by workers for the University of Oregon. They surveyed our plant

and program and said: "The Parkrose Community Church is the only one we have found really serving the whole community."

This organization, led by a "Down East Yankee" pastor, is, in a way, blazing new trails for the future as it seeks to eliminate denominational and creedal barriers, uniting in a church of the Lord



ANOTHER CONGREGATIONAL CHURCH IN PORTLAND, UNIVERSITY PARK

were starting new work near and would give services to the Union Sunday School of Parkrose. The Church of Christ had an evangelist ready to come in immediately and hold services, and the Congregationalists had a pastor at the Atkinson Memorial Church who would come out and give the new community services in the afternoon.

The matter was put to a vote, resulting finally in fourteen votes being cast for the Congregational form of service and twelve for the Presbyterian. The new school was called the Union Bible School of Parkrose.

The community developed rapidly and the church has grown proportionately, aided in every move by the Church Building and Home Missionary Societies. In all, eight pastors have served this young church.

The changing conditions and rapid growth of the community have presented many opportunities to the church for service. The use of the church plant by the public school for two of its grades and of the basement for a gymnasium during building operations made many friends for the church in the parish at large, as did its assignment as a meeting place for the Community Club before the erection of its new building.



PARSONAGE OF THE UNIVERSITY PARK CHURCH

Jesus Christ all who desire to invest their money, time and effort in service to their fellow men in this rapidly developing field in the far West.

Fisk's School of Religion

By PAUL E. BAKER

Chaplain Fisk University, Nashville, Tennessee

THE students in the religious education class at Fisk University are conducting on the campus a Community School of Religion. Under the supervision of the instructor, the students are demonstrating the use of modern methods and technique in work with children. The need for such work is proved by the large number of children flocking to the classes.

The school has two sessions per week—one on Sunday and one during the week. Hence, each child has at least three hours of religious training per week. On Sunday afternoon the school is divided into two groups, the older and younger. The older group has a worship period of thirty minutes and a lesson period of forty-five minutes. The younger group has a worship period, a teaching and story period and a period of hard work and expressional activity.

On Monday night the boys meet in the gymnasium. The group is organized according to the Scout ritual. At first there is free play, then organized play, then drill. The last period the group is divided into patrols of eight boys, each in charge of a Fisk student. The boys are trained in the technique and art of scouting. In the play and social experiences especial attention is given to right habit formation.

On Tuesday afternoon at three o'clock the Girl Scout troop meets in the girls' gymnasium. The group is divided into younger and older divisions, and a like program to that of the boys is given to the girls.

At three o'clock on Wednesday afternoon, in the training school, the small children gather for their week-day period. This period is something like the Sunday schedule, except that it is freer and less formal.

There are games and free play, for a good deal

of activity keeps the children from getting restless.

Certain points are kept in mind by the teachers. A need for parental understanding and cooperation is keenly felt. Hence, the teachers visit in the homes, report the progress of the school, and seek to enlist the active interest of parents. Plans are being made for a parent-teachers' social to be held in the near future.

The workers realize that children learn by doing. Hence, there is much expressional activity. Parties, picnics, hikes, outings are organized. The whole group will spend a Saturday on the school farm and an Easter egg hunt will take place Easter afternoon on Jubilee Campus. Special holidays like Thanksgiving, Christmas, and Lincoln's birthday give a chance for special programs. Service projects to help the needy, the sick, the afflicted and the distressed are carried out by class groups.

The children are trained to live together on a Christian plane. In the study and play the teacher is alert to discover wrong tendencies, attitudes, ideals. Much time is given to working out carefully problems arising between two or more children. A primary element in the teaching and play is the emphasis of fairness, honesty and courtesy. The teachers meet the children informally as much as possible to live with them in pleasant and Christian relations. It is felt that the fellowship of the groups is as important as the teaching periods.

The school seeks to give each child a fully rounded program. Religion should minister to spiritual, social, mental and physical sides of the child's nature. That the work is worth while is clearly demonstrated by the large number of eager children that regularly attend the classes, meetings and outings. The many children without such religious programs challenge the earnest sympathy and organized effort of the church.



Finnish Churches in Washington and Oregon

By Superintendent HENRY M. BOWDEN

ASTORIA, Oregon, has the distinction of being the oldest United States post office west of the Rocky Mountains. It was first settled in 1811 by John Jacob Astor's American Fur Company, and in more recent times has been settled a second time by Finnish fishermen, who have overflowed into the regions round about and gone into other business as life has become complicated.

Serving these people is our oldest Finnish church on the West Coast, with a good building and a modern parsonage, somewhat burdened by a debt which has been reduced by about one-half in the past five years. It also extends a helping hand to the many Finns in the river lumber towns and to the considerable number who are settling on the land in the region south and southwest of the city.

The farmers are a group very accessible to the church.

Across the Columbia River, here nearly seven miles wide and rapidly opening to the Pacific, are several points where independent Finnish churches



FINNISH FARMSTEAD ON THE PACIFIC COAST

have been established and are, for the most part, served by Congregational pastors. The strongest of these is at Naselle, some miles back from the river, where Mr. Mikke Talus has been a force for righteousness for a quarter of a century. Mr. Talus is a farmer; also a lay preacher of parts, who has the confidence of his neighbors. He is listened to with respect by the Socialists, which in itself is a very rare distinction. They recognize in him a working man like themselves and are interested to hear a religious message from one who plainly has no axe to grind. This church is well organized and will soon be received into the Columbia River Association of Washington churches.

There are also newer and less well organized groups at Ilwaco on the coast, and at Deep River, at the head of steam navigation on a small stream entering the Columbia nearly opposite Astoria.

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The Church and the Public School

By ROBERT W. GAMMON

THE complexity of life today has brought many difficulties, not only to adults but to young people. The former are constantly complaining that they have too many engagements. This situation is bad enough in the case of a large number of adults, especially business and professional men and women. It has reached such a state of affairs that many of us find the claims of family, of time for reading and meditation, and for the relations of friendship are being slighted. This works serious harm to those whose habits of life are set and has a tendency to make chaos in the lives

These places are supplied with religious services as regularly as possible by the Astoria pastor, Rev. E. Koven.

At Portland, Oregon, there is a small but well-organized congregation. The people are planning to enlarge the building in order to accommodate all who have been attracted to it by its efficient pastor, Rev. Johannes Vaananen. Several churches in Washington are supplied from this point, notably Brush Prairie, Winlock, Kelso and Lincoln Creek. There is real life in all these places and openings at others if the preachers had some power of multiplying themselves. In a short time it will be necessary to put more men into the work in this region. At present the most we are able to do is to send students there for the summer. It is expected that two student workers will take up this work during the coming summer; one of them Miss



FINNISH PASTORS IN WASHINGTON

Widell, who rendered a most appreciated service with the young people last year. The great call is for leaders who can gain the confidence and meet the needs of the young folks, between whom and their elders rifts are apt to develop.

of those who are still in the formative period.

The young people of our day are caught in the whirl. First of all, they have their public school work which is becoming increasingly complex. A committee representing the Federation of Churches in a great city approached members of the school board the other day to ask about securing an hour or two a week from the time of the public school for the purpose of teaching religion. The president of the board, in an injured tone, wanted to know what was the matter with the committee and finally, becoming indignant, asked, "Don't you

know that we are teaching ninety subjects in the public school now and we haven't time for any more?"

These young people, especially those from well-to-do families, have many social engagements. Between these and their school work, they have little time for the home and the church. Pastors and other church leaders throughout the country are greatly concerned over the situation. They find that if their young people are needed for church occasions, however important, they are likely to be preempted for some public school occasion. Public school leaders have recognized the difficulty of the situation and in many places have tried to make adjustments to give young people time for the church as well as for school and social life.

Oak Park, Illinois, a suburb of Chicago, has a working arrangement of this sort that is worthy of notice. Oak Park is a city of about sixty thousand people and is noted for its leadership in religion and education. The large denominations have outstanding churches here and the high school stands in the first rank of schools throughout the country. Congregationalists have six churches in the "village", as it is still called by the old timers.

Some years ago, when it became evident that the young people of Oak Park did not have time for the church, an arrangement was made between the high school authorities and the churches by which the second and fourth Wednesday afternoons of each month were left entirely free by the high school. When we take into account the fact that this school has twenty-two clubs for its pupils we can see that the school authorities made quite a concession. These clubs are not allowed to put on any meeting or event on either of these two Wed-

nesday afternoons, nor is a teacher permitted to hold a meeting of pupils or a conference with individual pupils on these afternoons.

The churches of Oak Park that have specialized leadership of youth have taken advantage of these two free afternoons in the month and have organized church groups using this free time. Oak Park has older girls' conferences that have been very effective and much of their success can be attributed to the fact that the girls and their leaders have time in which to plan their work. The girls in the larger churches are now undertaking to help the smaller churches that do not have specialized leadership to organize their groups for service.

This movement takes on greater significance when we realize that the community has a great interdenominational school for week-day instruction in religion. Pupils whose parents request it are dismissed for certain periods each week to attend this school.

This fine cooperation between the schools and the churches has been made possible by mutual recognition of the claims of both upon the youth. Mr. W. J. Hamilton, Superintendent of Schools in Oak Park, is a leading Congregationalist and the school board and teaching staff are comprised of practically all Christian people. Judging by the experience in this community, church and public school leaders throughout the United States might well get together to solve this perplexing problem of giving both church and school their fair share of time. It would mean better work for both and relieve young people of some of the conflicting demands upon their time and attention which now cause so much confusion.



"Reveille" and "Advance"

By WILLIAM T. BOULT

IS a subscription from the people in our churches worth one hundred cents on the dollar? The Pilgrim Memorial Fund bids fair almost to establish this record. Less than twenty per cent of subscriptions are uncompleted. The final answer, however, lies with those whose payments have been delayed.

The amount outstanding May 1, 1926, including cancellations and reductions, was \$1,126,887.28. This unpaid balance is now the matter of serious concern on account of the magnitude of the amount involved and because of the downright need of the funds.

Over twenty-two hundred ministers look to the

Fund as their chief defense in age or disability, and for their widows.

Forty thousand dollars of interest was lost to the Fund in 1925, on account of delayed payments.

The Fund is not yet sufficient, so that its income may provide the church's part of the maximum annuity of five hundred dollars, under the Original Plan of the Annuity Fund, to older ministers who have served Congregational churches for thirty years.

Good Teamwork

At this critical stage, therefore, much depends on the promptness and vigor with which pastors and other leaders of the churches swing into line

with the recommendation of the recent National Council:

A. "That every church cooperate in searching out and collecting the subscriptions.

B. "That the state superintendents undertake to devise ways to cooperate with the Annuity Fund to reach the subscribers."

Already, several state superintendents are taking active measures. Superintendents Baird, Faville, Frazier, Merrill, Rollins, Stearns and Sullens have planned a decisive effort among the churches in their respective states. Others have the matter under earnest consideration and, we expect, will make arrangements suitable to their particular fields.

In some instances the plan not only provides for the collection of delayed subscriptions but the securing of new pledges to make good the inevitable losses due to the death of subscribers and other causes. The idea is gaining increased acceptance, that the failure of an individual subscription is not a matter of indifference. New pledges are to be sought by solicitation of a committee of the church, but not through any general public appeal.

An anonymous gift of one thousand five hundred dollars recently came from a friend in the Middle West, who is not only concerned that his church should receive full credit, but is also deeply solicitous that the Pilgrim Memorial Fund should suffer no loss that would reduce its comforting and inspiring ministry.

Pastors have written asking for lists of the delayed payments in their churches. Their letters in-

dicate the vital concern that no stone shall be unturned in the determined effort to secure the completion of this great foundation.

Cheerful and Sacrificial Giving

Many subscribers, whose payments for some good reason have been delayed, are sending assurances of their determination to make good. In a recent mail, for instance, a cheque for one hundred dollars came accompanied with a statement, yellow with age, that had been sent to the subscriber in 1921. For five years this friend found it inconvenient to make a remittance, but, nevertheless, had regarded this pledge so sacredly that time did not diminish his loyalty. Hundreds more must be counted on to act in the same spirit.

The Trumpet Call

Some churches have not awakened to the importance of definite action regarding unpaid subscriptions. Some individuals are unaware that the vital service of the Pilgrim Memorial Fund is hindered by their delay. Pastors and other leaders, therefore, should close ranks and "fight it out along this line if it takes all summer!"

The most popular army bugle calls are said to be the summons to eat—the Mess Call—and the call to go to sleep—Taps. The valiant calls, however, which have won great battles and carried noble causes to triumph are "Reveille" and "Advance"—Wake Up and Move Forward. Only wide-awake and aggressive action can carry this most strategic defense of the churches to its noble objective.



Overcoming Inertia in a Country Field

By REV. WALTER S. PERCY, *Guys Mills, Pennsylvania*

The organization at Guys Mills is one of the oldest in the state of Pennsylvania, and while the following narrative probably is applicable to dozens of country churches today, it is of interest because of the fact that Randolph Church has been the nursery of many loyal supporters of Congregationalism. The famous John Brown, of Ossawatimie, was at one time a member of its congregation.—EDITOR.

IN northwestern Pennsylvania, over near the Ohio border, is the little village of Guys Mills. It was one of the earliest settlements in this part of the state and was a stirring center of business and politics when the city of Meadville, ten miles away, was scarcely on the map. Within its limits stands the hundred-year-old Randolph Church. The centenary of Randolph and of three of the oldest churches in Meadville came together in the present year, and the place of the country church in history was never more clearly demonstrated than when a large number of natives came trooping back to the celebration from Cleveland, Akron and other cities, and answered to the roll

call as direct descendants of charter members.

Guys Mills has always been a lumbering section and during its entire existence has never been without sawmills. But now the timber has been pretty well cut off and the end of the industry is in sight. Only one mill is left and the supply of timber will be exhausted in a year or two. The disappearance of the lumber means a great decrease in work, as the cut-over ground is allowed, as a rule, to get back to blackberry jungle and scrub.

The chief need when the writer took up the work was for a more attractive church interior and then for more folks to fill it.

The parson is somewhat of a rough-and-ready

artist and has a family gifted in team work. Things soon began to change. Chalk talks, good music led by an orchestra and the application of new methods gave things a live start. The greatest interest manifested was in the Sunday School, which increased in attendance and has held its own in spite of frequent removals. The mainstay of finances is a strong Ladies' Aid, recruited and spurred to new stunts of enterprise. They tide over crippling deficits and help to put across a great many special rallies and programs, such as Mother's Day, Easter, Children's Day and Christmas, which, like their annual bazaar, come to be standard events and draw a full house.

The pastor, who is something of a cartoonist and decorator, keeps church matters before the public eye and has made over both the inside and outside of the church property, so that it is a pleasant as well as busy work-plant. Moreover, it is now open to high school and community interests whenever they are worth while. The atmosphere is surcharged with good feeling without which religion in the country grows cheerless and down at the heels.

However, all this is impossible without the per-

sonal equation in the church as well as in the parsonage. Fortunately Randolph Church still has a nucleus of good old-timers. One or two families are of the same baptismal names and have proved the same pillars of the organization as their pioneer

ancestors on the founders' roll. Almost single-handed they have kept the cause going, hoping for the return tide of "back to the country." Here it is that the salvation of home missionary aid comes in, for it is salvation, without which Randolph Church would probably have gone unmanned



CHILDREN'S DAY EXERCISE

and been closed. If it can be sufficiently manned for five years more it should recover much of its old-time prestige and prosperity. Pastorless interims are sure to kill. The present pastor has spent thirty years in rural fields and knows them pretty thoroughly. A good deal of the religious work consists of house-to-house visitation, which is expected of the preacher but is very frequently unreturned in kind. As in all good salesmanship the objective is to create a want for the country church which will take it up and cause it to rally to its own, the only hope of success is to sell its cause to the community by worth-while service.

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Priscilla of the Twentieth Century

By MINNIE M. S. BRECKENRIDGE

SCARCELY more than a score of years had elapsed after the little band of Pilgrims from the Mayflower had established the first Congregational Church in America before another church of the same faith and order was formed in the wilderness about forty miles to the west. That church has been making history for nearly three hundred years, but the blood of youth is still coursing through its veins, for only youth adventures. Now, in the person of one of its best-beloved daughters, it is faring forth to duplicate itself in regions where life is almost as primitive as it was

in New England in the middle of the seventeenth century.

The present meeting-house, built more than a hundred years ago, stands at the crossroads, no longer in the wilderness, but now just outside one of the busiest cities in New England. It is still staunch and well-preserved in keeping with the firm, honest faith of the men and women who worship within its walls. It has seen many interesting events in its historic life, but perhaps never one more impressive than the commissioning service held there on April 15, 1926, when a daughter of

the parsonage was consecrated to the service of missions here in the homeland.

It was the first service of the sort ever held by the Church Extension Boards, and as such was of especial interest. By it, Miss M. Priscilla Chase, daughter of the Reverend Loring B. Chase, pastor of the Newman Congregational Church of Rumford, Rhode Island, in which church the service was held, was formally commissioned for work under those Boards.

The Reverend Arthur H. Bradford, D.D., pastor of the Central Congregational Church of Providence, presided and led the responsive service which closed with the stirring antiphonal passage in the Twenty-fourth Psalm. The Reverend Arthur W. Bailey read the scripture lesson from the forty-seventh chapter of the prophecy of Ezekiel and offered the invocation.

The commission was bestowed by the Reverend Ernest M. Halliday, D.D., General Secretary of the Church Extension Boards. Standing in front of the pulpit, which was flanked on one side by the Stars and Stripes, and on the other by the banner of the Church of Christ, the young candidate, in her academic gown, faced the group of clergymen, and gave her responses in clear, distinct tones. The service was as follows:

Dr. Halliday: M. Priscilla Chase, having been commissioned as Extension Worker under the Congregational Church Extension Boards, you are now, in the presence of God and his people, to be set apart for Christian service in the homeland.

In the olden days the Master said to the disciple band: "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always." "And they went forth."

"As My Father hath sent Me, even so send I you."

M. Priscilla Chase, commissioned for missionary service, do you promise, as God shall help you, to put all your energies, physical, mental, and spiritual, into the work for which you have been called?

Miss Chase: I do.

Dr. Halliday: "And I heard the voice of the Lord, saying, Whom shall I send and who will go for us?"

Miss Chase: "Then said I, Here am I, send me."

Then the four clergymen laid their hands on the head of the young missionary, who knelt before them, while her father, the Reverend Loring B. Chase, offered the prayer of consecration. Very tenderly he prayed that she, his dearly-loved daughter, might have God's leadership, that the mind of Christ might dwell in her, and that she might see of the fruit of her labor and be satisfied. Mrs. Charles E. Blake and Mrs. John W. Little, presidents, respectively, of the Rhode Island Woman's Home Missionary Union and the Rhode Island Branch of the Woman's Board of Missions, by their presence in the commissioning group emphasized the deep interest of the women of the state.

The hymn, "I Would be True, For There Are Those Who Trust Me," was sung by the large congregation which filled the floor of the

fine old church and overflowed into the beautiful gallery, after which Mrs. Blake extended the right hand of fellowship to the new worker whom Rhode Island women will feel belongs especially to them. She also presented to Miss Chase a large basket of fragrant flowers in memory of Mrs. George H. Curtis, a former member of the Newman Church, who had been a leader in missionary enterprises. The benediction closing the service was pronounced by the Reverend Loring B. Chase.

Miss Chase, whose dark eyes reveal the sense of humor which is the saving grace of the missionary's life, was graduated from Middlebury College, Vermont, in the class of 1923. At the close of her Junior year in college, she volunteered for Summer service under the Sunday School Extension Society, and was assigned to La Grange Larger Parish, Georgia. Dr. W. Knighton Bloom, Extension Secretary, found her a diligent and promising representative. After her graduation she worked for a year in the Week Day School of Religion, in Dayton, Ohio, and in the fall of 1924 was appointed assistant to Miss Miriam L. Woodberry, Secretary of the Woman's Department of the Congregational Church Extension Boards. She has filled that position for a year and a half, leaving it now to do more specific missionary work. She has been appointed to Deer Lodge, a station in the mountains of Tennessee, ten miles from a railroad, and entered upon her new duties the last of April. Her work will be especially among young people and children.



MISS M. PRISCILLA CHASE

A Happy Union

MILFORD is one of the oldest towns in Connecticut, ranking in that respect with New Haven, Guilford, Hartford and Windsor. Thither in 1660 rode Kellond and Kirk, the king's commissioners, seeking to capture the men who had signed the death warrant of Charles the First and were then in hiding in New England.

The men who formed those early settlements were of the stalwart type. The tenets of their

Church. The first meeting-house of the new church was erected in 1742, and was but forty feet square and without a steeple. In 1834 was erected the second building—the beautiful structure shown upon this page.

Over and through the stately elms one sees in the distance the spire of the old First Church, erected in 1823. Its architect was David Hoadly, who also designed the United Church building in



FIRST AND PLYMOUTH CHURCHES, MILFORD, CONNECTICUT.

creeds, like the nails in their houses, were home made. They were ready to be convinced of error, but their mental attitude was much like that of a more modern disputant who said, "I am ready to be convinced," but followed it with the remark, "I'd like to see the man that can convince me." Strong convictions are dangerous unless one feeds much upon the thirteenth chapter of First Corinthians.

For one hundred years there was but one church in Milford. And then, because some had accepted a theory of salvation propounded by Arminius and condemned by the Synod of Dort in 1619, they thought it best to withdraw and form the body which has since been known as the Plymouth

New Haven. Dignified and well-proportioned and admirable in its settings of branches that overhang a tranquil sheet of water, it has often been the theme for the painter's brush. But not less to be admired is the Plymouth Church building. The so-called Greek revival in architecture, which came in the early part of the nineteenth century and adorned many New England churches, relieving them of the stiffness of the earlier Georgian type, has, with other happy features, made to this structure the especial gift of its fine Doric columns.

It is worth while to reproduce the picture upon this page were we to think only of the pleasure our readers might take in looking at an object of beauty. But it would not now be shown except

for the fact, still more worthy of praise, namely, that these two churches, early separated by differences of opinion and later by circumstances hard to explain, have now in all respects become one Christian body.

On Palm Sunday the first union service was conducted. The title of the church is the Church of Christ Congregational in Milford. For the pres-

ent the services will be held alternately in each edifice. The Rev. Charles Field Atkins, for five years pastor of the Plymouth Church, has been called to become pastor of the united bodies. The consolidation can but result in gains, both temporal and spiritual, to those who are near by and those who are far off. "Behold, how good and how pleasant it is for brethren to dwell together in unity!"



A Visit to Talladega College

By REV. WILLIAM LLOYD IMES

ON Saturday, February 20, 1926, I enjoyed my first view of the grounds and buildings of Talladega College. Having often heard of this institution through my late father, who spent thirty years of active ministry in the South, and most of it in churches and schools under the care of The American Missionary Association, I was naturally glad to see what the development of this particular college had been since the days when my father knew and loved in personal friendship the late Dr. Silsby and other pioneer workers for the education of the Negro.

The grounds and buildings are beautifully located, and, with the new and extensive building program now being progressively carried out, the physical plant of Talladega will be one of very great dignity and impressiveness. The newer buildings, like the college men's dormitory, Seymour Hall, and the new gymnasium, are well equipped, and are also so constructed that architecturally they begin to have real collegiate character, a thing which the older generations had little time or means to secure, so pressing was it to get any opportunity at all for Negro youth.

But far better than even physical equipment, the personnel of faculty and student body appears to be exceedingly good. It is only fair to say that with the allurements of larger incomes in other fields it is a tribute of real significance to the teaching staff at Talladega that they should be willing to labor in a missionary college for less salary than they could readily command in many other posts in the world of education. This means all the teachers, both white and colored. I think, too, that it should be said that there is a fine spirit of interracial good will in the faculty at Talladega. Those who have lived in the far South with its race prejudice that lies so deep—and yet is so hypocritical—can appreciate what it means for a faculty to do as Talladega's teachers try to do, to live in Christ-like mutual respect and esteem, forgetting in every rightful way these racial differences, and placing

a premium upon character, and not color. My impression may be immature, but I hazard the remark that few teachers are chosen at Talladega because they belong to a certain race group or not. I feel that the first question asked would be, "Is he fitted for his task?" It is exceedingly creditable to Talladega to make this courageous stand on character rather than color, in the face of so hostile an environment as that still furnished by the South.

As to the qualifications of the students, they are surely the choice youth of their respective communities, and largely from the towns and districts lying to the south of Talladega's latitude rather than north of it. There are some with insufficient foundation, largely due to the deficient public school systems of the Southern states. The teachers seem to feel that the average student now measures up much better to accepted college standards than ever before. Many graduates at Talladega go to Northern and Eastern universities for graduate study constantly, to fit themselves for better work.

If this all sounds extravagant praise of Talladega, I would say that it is honestly said. It does not mean, of course, that everything is one hundred per cent perfect. Talladega needs expansion of its faculty, as its members are plainly overworked in many departments. It needs the further development, now admirably begun, of its plan to provide right on the campus the essentials of a strong and healthy social and recreational life, so that the students and teachers alike may not have to pay too dearly for the occasional and insufficient things offered on the outside and then offered only on terms of submission to color-caste. Talladega probably would also gain greatly by having the release of its workers a little more freely to recruit a type of student that will train purposely for leadership in education and religion, as these are the two most neglected fields. I understand that some of the faculty members have already done

recruiting work of this sort with splendid results.

The influence of Talladega on its community is undoubtedly good. As far as a casual visitor could see, there is no pronounced hostility of the Southern white people in evidence. Even in the regrettable case of the Negro physician who was brutally beaten by the Ku Klux Klan or similar parties some time ago, there is no evidence that the affair was wholly on racial grounds; and in spite of many wrongs that intelligent and self-respecting colored folk have to endure in the South, yet it would be far worse but for the light and help of strong

centers of Christian culture like Talladega. I am in no wise excusing the meanness and wrongs of a prejudiced South toward its colored citizens; I feel the sting of it no less than if I lived right in it daily, but I do feel that, little by little, the leaven of truth and the gospel of Christ are doing their work. To feel otherwise would hardly be Christian. Talladega does not apologize for the wrongs that go on in the South; Talladega courageously moves onward and strives to prepare youth to overcome these wrongs progressively, under the leadership of the spirit of Christ.

My own little task immediately was to give a series of lectures to the students of the Theological Department, which I did under the general theme



LIBRARY AT TALLADEGA, ALABAMA

of "The Program of the Pastor." Such aspects of pastoral work as administration, education, evangelism, social redemption and preaching were presented, and questions permitted at the close of the hour. The dean of the department and his staff of professors in every way cooperated with me to make these occasions helpful to the students. Then I preached in the college chapel in the morning of the twenty-first, and gave a series of ten-minute chapel talks daily each week day following on the general theme, "Christ and the College." It was a privilege to address these inspiring audiences.



Summer Opportunities for Leadership Training

By ERWIN L. SHAVER

THE late Professor William James is credited with having made the statement: "We learn to swim in the winter and to skate in the summer." However much present-day psychologists may agree or disagree with his theory, we may venture the assertion that it is good psychology for the pastor, the church committee of religious education and the Church School superintendent to plan now to make the summer reap an abundant harvest in the interests of a better religious education program next winter.

Advantages of the Summer School

The summer period has, in contrast with the rest of the year, some unique values as a time of leadership training. Naturally the summer training

schools will not be held in the local church or community, which fact, while it suggests some drawbacks, does, nevertheless, offer a number of peculiar advantages considered from the educational standpoint. Here are a few:

1.—The summer period is free from the heavy work, social engagements and generally crowded activity schedule of the rest of the church year. This let-down, while it does mean for the rank and file of the membership a chance to get out from under their responsibilities, suggests to the more zealous workers a chance to do a few things of a preparatory nature for the coming year.

2.—There is a sense of relaxation and freedom from worry which is associated with the summer

vacation period. This makes possible a more effective concentration in a happy spirit upon matters of study, especially when that study is upon the type of service which is dear to the hearts of our more active and loyal Church School teachers. One can thus easily and naturally combine recreation and training in attending a summer school of religious education. It is to be noted in this connection that the summer school attendance of our large universities is increasing almost beyond their capacity to care for it. Summer sessions of theological seminaries are likewise becoming popular.

3.—In a summer school of religious education the one who is seeking training can get away from the distractions of the home environment. In this respect the training class in the local church or community is seriously handicapped. The new ideas involved in the class period are quickly forgotten in the rush of life that begins the minute after the class is dismissed, to say nothing of the effect of the discouraging "It-can't-be-done's" which abound on all sides. But away at the summer school, in a new environment, the ideas have a chance to "set," as it were.

4.—The summer school offers the advantage of an intensive and continuous attack upon the problems being studied. Most of our training classes meet at intervals of a week, which interval educators in general have abandoned as a wasteful type of class distribution. By staying with some of the questions day after day for a period of ten or twelve days a more educational result is obtained and for the teacher it becomes a conversion experience in methods of religious education.

5.—One meets at such schools a picked group of leaders of like mind and purpose, but each with new ideas and experiences to share with the others in class and out of class. It is a joy to be in such an environment, if even for only a week or two. One lives on a high plane of faith, knowledge and skill from which he is less likely to depart.

6.—Generally speaking, it is possible for the summer schools to have a more carefully selected and capable faculty than can be gathered in the average community or church. This fact ought to appeal to many who have not been satisfied with what they have already obtained. The most scientific and most workable plans and methods are made available by this higher quality of leadership.

Where to Go

Few teachers and leaders are far from some summer school. It is not possible to list here all the denominational and interdenominational schools available to Congregationalists in the country. If you do not now know where to go, consult your district

or state representative of the Education Society or write to the Director of Leadership Training at 14 Beacon Street, Boston. We do wish to point out several types of schools to give an idea of the places available.

1.—A number of universities and seminaries are offering summer courses of from two to twelve weeks' duration. You will see these announced in *The Congregationalist*, the *International Journal of Religious Education* and elsewhere.

2.—The International Council will conduct three schools of leadership training at which both standard and advanced courses are to be offered. They will be held at Geneva Glen, Colorado, July 12-24; at Lake Geneva, Wisconsin, July 26-August 7; and at Lake Winnepesaukee, New Hampshire, August 9-21. Fortunate is the teacher or pastor who is privileged to share the fellowship with students and faculty at one of these beautiful places.

3.—Many of the state councils of religious education will conduct training schools this coming summer, some of them providing for more than one school. In a few states there are independent interdenominational schools as at Northfield, Massachusetts and Durham, New Hampshire. At all of these a high type of leadership training work is offered. Teachers who are interested in earning credit toward their denominational or international diploma should make sure that the school they expect to attend offers Standard Courses.

4.—Thirty-three Congregational young people's conferences will be held this summer at which courses will be offered for the personal development of young people and also courses in methods to fit them for leadership in the educational work of their local churches. Send for a special folder entitled, "Going to the Summer Conference?"

5.—Then there are conferences which are planned to give special types of training, such as missionary education methods. The Missionary Education Movement will hold five such conferences this summer, as follows: Blue Ridge, North Carolina, June 25-July 5; Ocean Park, Maine, July 1-10; Silver Bay, New York, July 3-13; Asilomar, California, July 6-16, and Seabeck, Washington, July 23-August 2.

Some Suggestions

Here are a few suggestions to be kept in mind in sending leaders to a summer school:

1.—Have a meeting of your religious education committee and study the situation. Think of the type of leadership you would like to have to teach certain classes, to supervise special activities as service and missions, or to counsel the young people. Then pick the most promising persons who are

giving, or have promise of giving, effective leadership of these special types. Then choose the summer school to which each ought to go. Too many churches make the mistake of sending all their leaders to the same school year after year, when the delegation should be divided and its members sent to those places from which they will bring back the kind of help most needed in some particular phase of the educational program.

2.—Arrange for meeting the expense of sending these delegates to schools. Some leave the delegate to pay all his expenses, which is hardly a fair arrangement. A few others pay all the expenses, a practice which is justified in the case of many leaders who cannot afford to go away. A practical plan would be to have both the delegate and the church share the expense, since each is to re-

ceive benefit. This also insures interest on the part of the church in what it is getting in return for its investment.

3.—Arrange for some formal or informal commissioning of these delegates. A few churches which have tried this plan have found it a real advantage from many standpoints.

4.—When the work opens in the fall arrange also for a meeting at which the delegates report what they have obtained from the various schools and conferences attended.

If churches and their leaders will think through these possibilities for effective training offered in the summer, we are sure they will send their best leaders to the right places and a great change for the better will be wrought in their educational programs the coming year.



Let's Go to the Churches' Missionary Training Camp!

Summer Conferences especially encouraging world friendship and service through intensive missionary education and inspiration are here listed. The Missionary Education Movement Conferences list men and women delegates who anticipate leadership, and offer specialized courses in methods and information together with great messages of inspiration. Six ten-day sessions are held in as many sections of the country, bringing a rare privilege within accessible range of most churches and communities.

Blue Ridge, North Carolina, June 25-July 5.

Ocean Park, Maine, July 1-10.

Silver Bay, New York, July 3-13.

Asilomar, California, July 6-16.

Seabeck, Washington, July 23-August 2.

Lake Geneva, Wisconsin, to be announced.

Address for further information,

Dr. Gilbert Q. Le Sourd,

150 Fifth Avenue, New York City.

Have you had a letter through the post bearing this urgent stamp, "Let's Go to the Citizen's Military Training Camp?" Here is something more urgent, and for the women of the churches. "Let's Go to the Churches' Missionary Training Camp."



Spirituality in Florida

INTO the towns of Florida has come an influx of people, for the most part Anglo-Saxon, Christian and Protestant. They have begun to build over, according to their ideals of beauty and utility, the communities in which they live. Schools and churches are among the first things to be thought of, instead of the last. They seem to be-

lieve in providing for the welfare of their boys and girls as well as of themselves, and they do not intend to tolerate, as calmly as some longer established cities, the waste involved in juvenile delinquency. They seem to have a new vision of what it is possible for American communities to do for their youth.

Bethesda, Ohio, July 12-16.

Boulder, Colorado, June 15-24.

Greenville, Illinois, June 14-18.

Lake Geneva, Wisconsin, June 28-July 5.

Mills College, California, June 22-29.

Minneapolis, Minnesota, May 24-29.

Mt. Herman, California, July 3-10.

Mountain Lake Park, Maryland, July 26-Aug. 1.

Northfield, Massachusetts, July 6-13.

Oklahoma City, Okla., June—dates to be announced.

Southern California, May 31-June 4.

Wilson College, Pennsylvania, June 28-July 6.

Winona Lake, Indiana, June 19-26.

Chautauqua, New York, August 14-20.

Address for further information,

Council of Women for Home Missions,

156 Fifth Avenue, New York City.

—DR. D. G. LATSHAW, of the National Y. M. C. A.

Again, a Good Month

OUR treasurers report an increase of gifts for April, over April of last year, amounting to \$23,405 a gain for the year since February first of \$27,812.

Strange how the months oscillate between good and poor! If January and March had only done as well as February and April we should now be at least \$50,000 ahead. We are persuaded, however, that these vexing fluctuations are not long to continue. The energy and skill of our new promotional forces is already making itself felt. The spirit of the New Congregationalism is well illustrated in the stirring letter which we print below.

It must not be forgotten that these tables present an incomplete and sometimes a misleading account of Congregational benevolences. They report the missionary monies that come directly to the treasuries of the National Societies and those that are

passed on by the states to the national treasuries but they do not include the large amounts which the states expend for missionary effort within their own borders.

Take, for instance, the case of California. The Southern Conference of that state has recently taken over entire responsibility for the work for Orientals and Indians within its borders hitherto conducted by the American Missionary Association and has, of course, retained for that purpose the greater part of the money which it formerly contributed to the American Missionary Association. Northern California is about to do the same thing.

Judging by these tables alone this transaction would appear as an annual loss of about \$15,000, while it is in fact a mere shifting of missionary monies from one denominational pocket to another, with a corresponding transfer of responsibility.

Apportionment Receipts

As Reported by the Treasurers of All Congregational Societies

For the Month of April

For Year from February 1 to May 1

	1926	1925	Incr.	Decr.	1926	1925	Incr.	Decr.
A. B. C. F. M..	\$55,413	\$44,853	\$10,560	.....	\$105,239	\$86,478	\$18,761	.....
W. B. M.	39,751	38,466	1,285	.....	63,918	63,877	41	.....
W. B. M. I. ...	14,794	12,408	2,386	.....	34,881	33,955	926	.....
W. B. M. P. ...	3,103	3,172	.....	69	4,888	9,957	.....	5,069
C. E. S.	8,791	7,299	1,492	.....	17,337	15,139	2,198	.....
C. B. Society..	14,237	11,428	2,809	.....	29,665	20,057	9,608	.....
C. H. M. S. ...	8,522	9,115	.....	593	35,031	38,007	.....	2,976
A. M. A.	21,426	18,056	3,370	.....	40,676	42,606	.....	1,930
C. S. S. E. S. .	3,896	2,948	948	.....	7,267	7,239	28	.....
C. B. M. R. ...	7,488	6,924	564	.....	15,726	11,291	4,435	.....
Annuity Fund .	2,251	1,335	916	.....	4,319	2,764	1,555	.....
Found. for Ed..	3,194	3,457	.....	263	7,000	6,765	235	.....
Totals.....	\$182,866	\$159,461	\$24,330	\$925	\$365,947	\$338,135	\$37,787	\$9,975

Note: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

A Letter with the Right Ring

DEAR Mr. Editor:
You tell us the apportionment receipts are falling behind—when everything else is going ahead. (*Not by the latest report.*—EDITOR.)

Thank goodness, that has been made clear. That is a situation that has to be remedied, and situations are the breed o' cats on which Americans thrive. For situations demand action, and there's where we all come in strong.

Of course, it's hard work to keep everybody going ahead, when everything is running smoothly—no need for extra effort—hence, no "pep" on the part of everybody in general.

But just let a situation arise—let a group of live Americans realize that there's a cave-in in the center of the beautiful town park, and watch the spades come out of the cellars, to say nothing of the tin shovels out of the tiny tots' sand boxes.

"The Yanks are coming!" And they don't come back till the job is put over.

Yes, it's a cinch to get everybody working when a job is pointed out to be done. One reason why America is great. Its inhabitants like to play and take life easy. But just put them in a hole and watch the gravel fly!

It seems to one layman that the "Mayor's Diagnosis" was dead right. Turn the pages of any magazine; scan the roof-trees of any local railway car; gaze on the aesthetic signboards of any roadside and note the constant striving to arouse the feelings of the readers, the everlasting appeal to sentiment. Even in technical papers, read only by "hard-boiled" folks, who think in figures of production cost, and supposedly reserve their senti-

ments for home hours, it is well known that an appeal to the feelings will break the ice for the figures to follow after.

Many millions are spent each year, arousing the sentiments of us Americans, to make us act thus or so—and we all trot right out and spend hundreds of millions acting as we are urged.

Apparently, Mr. Editor, the Mayor has not only pointed out a hole, but has put a shovel in our hands, so it seems to be up to us, and to those who arrange missionary talks, to go right out and dig till we plant a hill where the hole is now.

Very sincerely yours,
ALLAN REYNOLDS,

Richmond Hill, Long Island.
May 5, 1926.



The A. M. A. Treasury

IRVING C. GAYLORD, Treasurer

We give below a comparative statement of the receipts for April and for the six months of the fiscal year, to April 30th.

RECEIPTS FOR APRIL
(Including Specials)

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1925	\$13,928.35	\$4,027.63	\$4,693.19	\$22,649.17	\$4,445.28	\$27,094.45
1926	18,054.78	4,136.43	4,383.84	26,575.05	60,215.83	86,790.88
Increase	\$4,126.43	\$108.80	.....	\$3,925.88	\$55,770.55	\$59,696.43
Decrease .....	.....	.....	\$309.35	.....	.....	.....

RECEIPTS SEVEN MONTHS TO APRIL 30

Available for Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	\$160,520.58	\$53,072.77	\$8,392.20	\$221,985.55	\$39,704.92	\$261,690.47
1925-26	152,835.85	47,020.10	4,911.59	204,767.54	178,315.21	383,082.75
Increase	\$7,684.73	\$6,052.67	\$3,480.61	\$17,218.01	\$138,610.29	\$121,392.28
Decrease .....	.....	.....	.....	.....	.....	.....

Designated by Contributors for Special Objects Outside of Regular Appropriations:

	Churches	Women's Societies	Individuals	Total Donations	Legacies	TOTAL
1924-25	\$2,119.33	\$3,455.25	\$46,036.32	\$51,610.90	\$50.00	\$51,660.90
1925-26	2,863.28	3,442.38	45,750.47	52,056.13	.....	52,056.13
Increase	\$743.95	.....	.....	\$445.23	.....	\$395.23
Decrease .....	.....	\$12.87	\$285.85	.....	\$50.00	.....

SUMMARY OF RECEIPTS SEVEN MONTHS

RECEIPTS	1924-25	1925-26	Increase	Decrease
Available for Appropriations.....	\$261,690.47	\$383,082.75	\$121,392.28	.....
Designated by Contributors.....	51,660.90	52,056.13	395.23	.....
TOTAL RECEIPTS	\$313,351.37	\$435,138.88	\$121,787.51	.....

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR APRIL, 1926

Income for April from Investments	\$4,308.25
Previously acknowledged	36,139.49
	\$40,447.74

The Book Shelf

THE CONFESSIONS OF A REFORMER. By *Frederic C. Howe*. Charles Scribner's Sons, New York. \$3.00.

The author of this book dates the real beginning of his life from post-graduate days at Johns Hopkins. There, under the influence of such men as Richard T. Ely, Woodrow Wilson, Albert Shaw and James Bryce, he first came to a sense of personal responsibility for the welfare of the world. Life might have begun for him much earlier, it would seem, if the Christian faith with which he was approached in college had been of a different type, if conversion had been presented as an enlistment for human service under the greatest of leaders rather than a cataclysmic, emotional experience. The way of Jesus with the young fishermen of Galilee is surely a better plan for winning youth than certain conventional methods of modern evangelism.

Starting out with a lofty conception of the scholar's place and part in the life of the nation, confident that if only the best men in the community were brought to agreement upon a definite plan of action, nothing could prevent our making a new world of it, this ardent young reformer entered upon the strenuous career of which he gives this faithful account. He writes with such perfect frankness as to make the title, "Confession," not inappropriate. His ideals and hopes, his mistakes, disappointments and disillusion, his later discoveries, changes of viewpoint and opinion—he lays them all bare. He still is looking forward to a new heaven and a new earth, but he no longer expects them to come through the influence of the "scholar in politics"—not from the privileged classes reaching down from places of wealth and power to uplift the masses. But hope lies, as he is convinced, in the common people themselves, who, moving steadily onward and upward, will gradually realize their needs, perceive the possibility of a juster economic system, better government and a finer social order and appreciating their own power will claim for themselves that larger part in life which is their rightful heritage. Of the character, self-control and practical wisdom of organized labor he speaks in the highest terms, especially

of the great Brotherhood of Railway Engineers, with whom for a time he was intimately associated.

There is a clarity and vigor in his style—a glint of humor—a first-hand knowledge of man and affairs that commands our close attention. Not the least of the book's attractions are its swift and intimate sketches of such men as Tom Johnson, Brand Whitlock, Bryan, La Follette; of Mark Hanna, Senator Quay, Newton D. Baker, Henry Ford, William Randolph Hearst and, most of all, Woodrow Wilson.

THE LIFE AND LETTERS OF THOMAS JEFFERSON. By *Francis W. Hirst*. Macmillan Company, New York. \$6.00.

This clear-eyed English man of letters is at once near enough to view his subject with sympathetic appreciation and far enough away to see him distinctly and without partisan bias. Thomas Jefferson through his eyes appears as one of the foremost men of the modern world, whether measured by the loftiness of his character, the clarity of his vision, the magnitude of his achievements or the extent and duration of his influence.

Our author has made good use of a vast amount of material, much of it entirely new, and presents an attractive picture of this father of the Republic—a many-sided man devoted to the ideals of democracy; by no means the austere and forbidding personage that some have imagined, but human and lovable.

Besides his well-known part in founding the Republic, this volume tells of other less familiar achievements of highest importance. One of these, for instance, was the Bill for Establishing Religious Freedom drafted by Jefferson and passed by the legislature of Virginia in 1786 which has been styled the Magna Charta of religious liberty. It is hard to realize that Baptist ministers were still arrested for preaching the gospel in Virginia. Quakers could be pilloried, witches and heretics could be burned to death, Unitarians might be punished for their opinions by three years' imprisonment and all dissenters were required to support the Established Church. In the face of this situa-

tion, it was no small triumph to secure an enactment declaring "That no man shall be compelled to frequent or support any religious worship, place or ministry whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, nor shall otherwise suffer, on account of his religious opinions or belief; but that all men shall be free to profess, and by argument to maintain their opinions in matters of religion."

THE ETERNAL HUNGER. By *Edward A. Steiner*. Fleming H. Revell Co., New York. \$1.25.

In this volume of but one hundred and fifty pages the author presents a group of life sketches gathered out of his own experience. With engaging frankness and with entire modesty, he tells about himself, of what he has seen, known, felt and been, and his stories have all the fascinating, convincing quality that goes with personal narrative.

Dr. Steiner has a remarkable and quite unique background for his writings. Where shall we find another author who knows from the inside so many and such sharply contrasting phases of human life—a child of the Ghetto in a tiny, old-world city of Slovakia; a shabby, half-starved student in a brilliant, luxurious European capital; an immigrant in the New World, a farm laborer, a factory hand, a convert to Christianity, a Christian minister, a student of social and economic problems, a professor, lecturer, writer, carrying in his heart the world's aching needs. Everything he sees, he sees vividly and vividly tells of it. His words throb with passionate earnestness. We follow them with unflagging interest to the last page. One must indeed be dull who lays down the volume without some sympathetic share in the *Eternal Hunger*—the hunger for God as God is to be found in human life.

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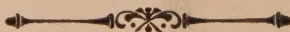
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